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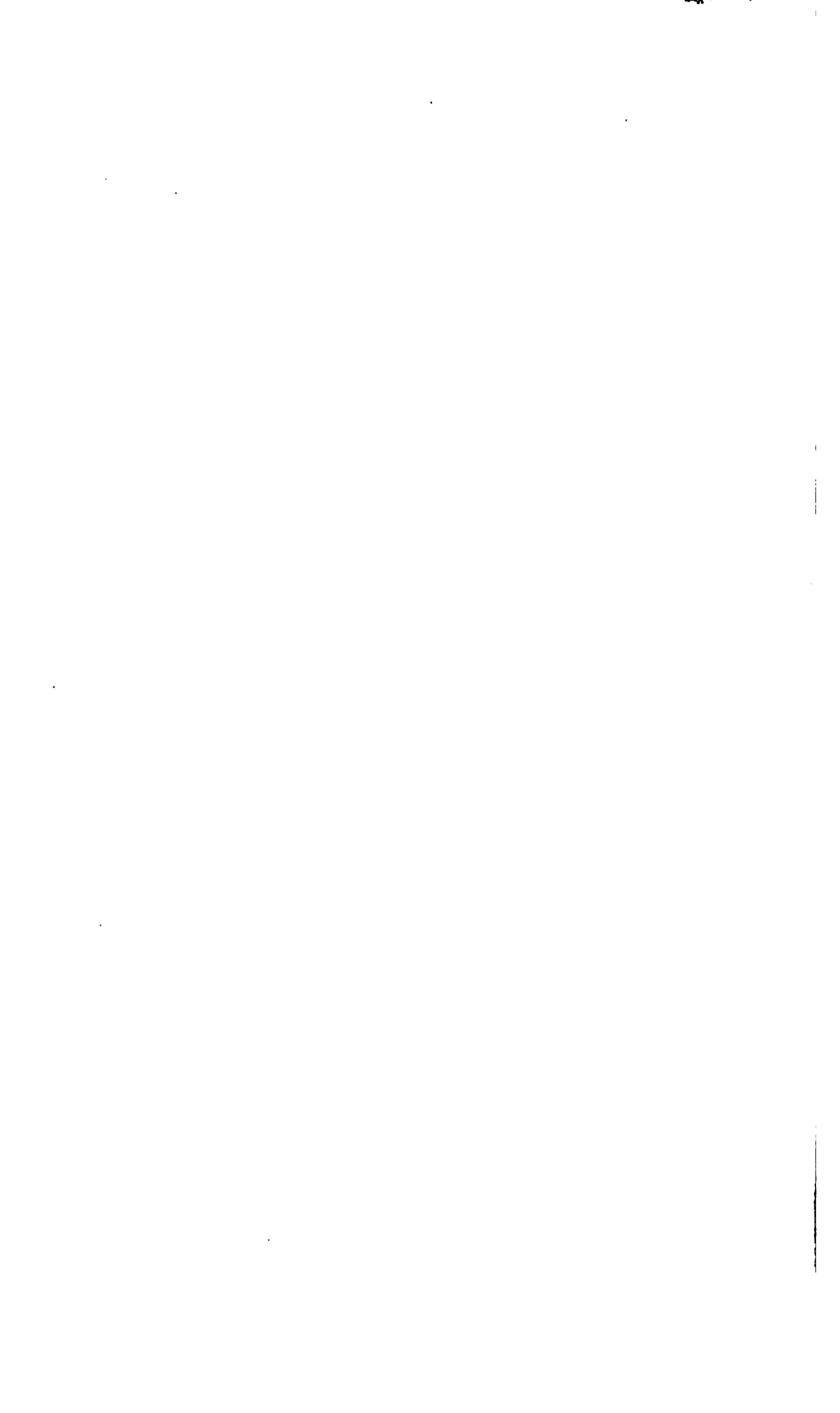


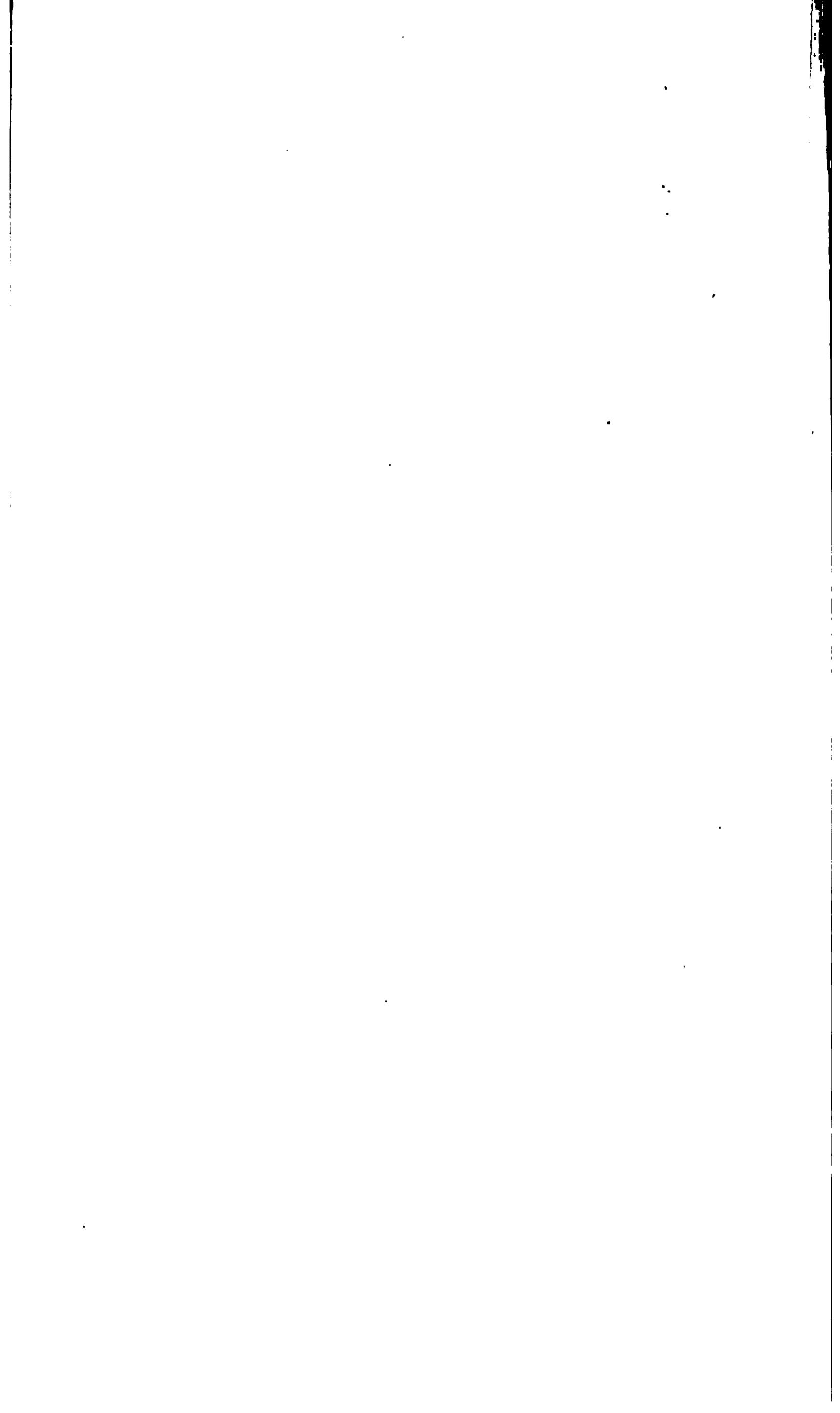
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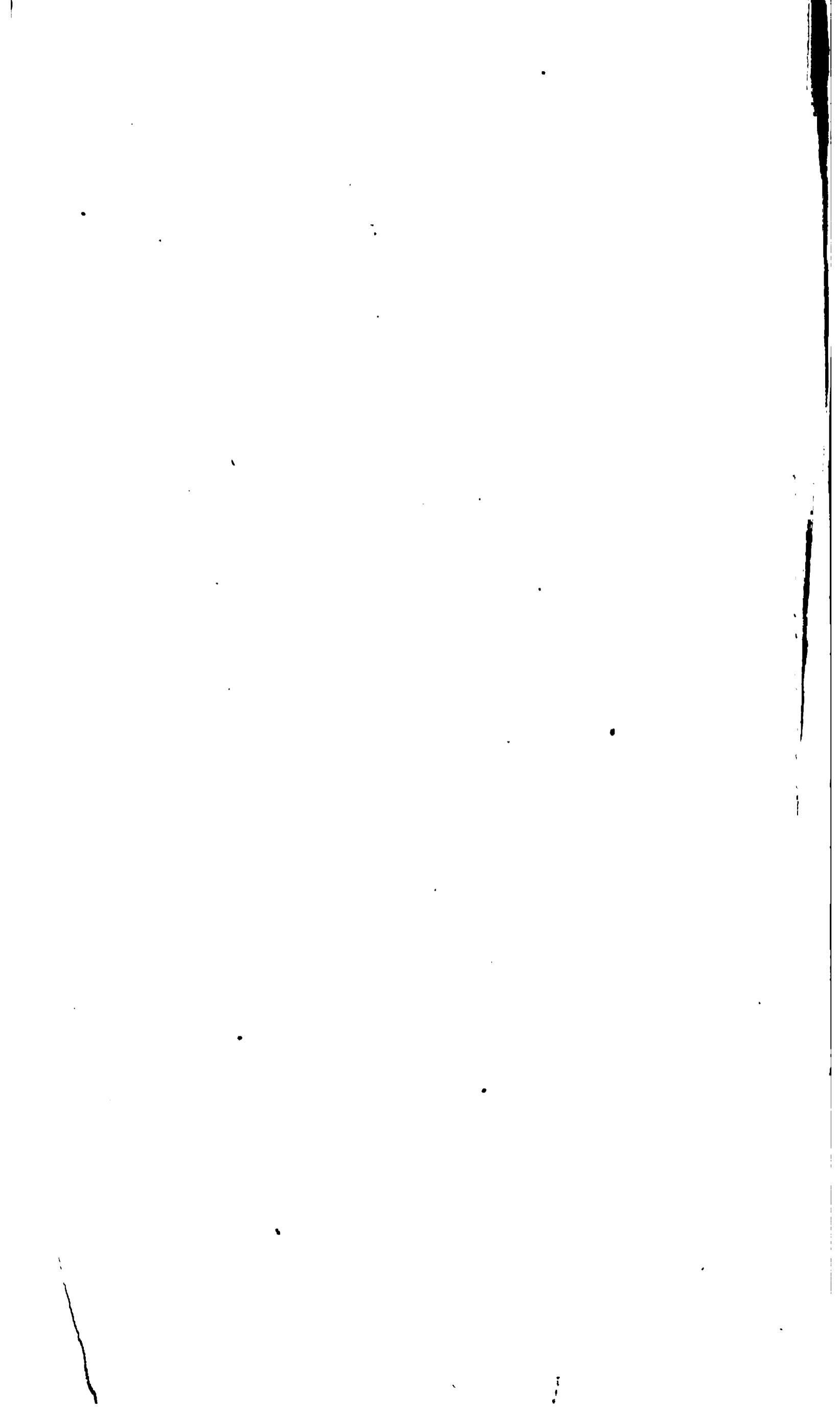




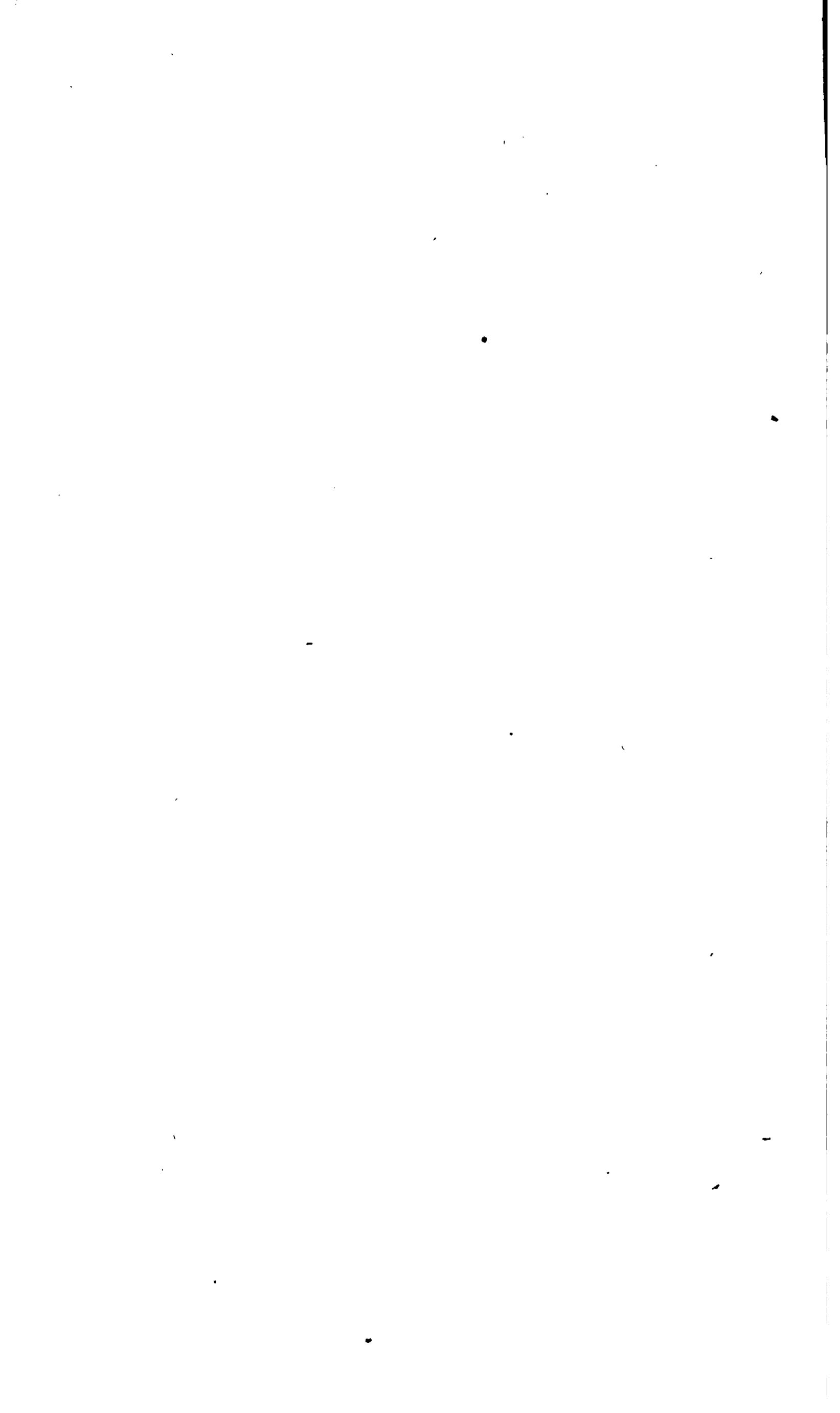


E R Warner  
College Hill

E. R. Warner  
College Hill  
N.C.



Park Department  
1961.



THE  
E L E C T R A  
OR  
SOPHOCLES,  
WITH  
N-O-T-E-S,  
FOR

THE USE OF COLLEGES IN THE UNITED STATES.

---

By THEODORE D. WOOLSEY,  
PRESIDENT OF YALE COLLEGE.

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***ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ***

## ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΧΡΤΣΟΘΕΜΙΣ.

ΟΡΕΣΤΗΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΗΛΕΚΤΡΑ.

ΑΙΓΙΣΘΟΣ.

ΧΟΡΟΣ.

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## ΤΠΟΘΕΣΙΣ.

“Τπόκειται ὡδε· τροφεὺς δεικνὺς Ὁρέστη τὰ ἐν Ἀργει. μικρὸν  
γάρ αὐτὸν ὅντα κλέψασα ἡ Ἡλέκτρα, ἥνικα ὁ πατὴρ ἐσφάζετο,  
δέδωκε τῷ τροφεῖ, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέ-  
θετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Σιρόφιον· νῦν δὲ μετὰ εἴκοσιν  
ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἀργος δείκνυσιν αὐτῷ τὰ ἐν  
Ἀργει.

“Η σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργει. ὁ δὲ χορὸς  
συνέστηκεν ἐξ ἀπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς  
Ὁρέστου.

## ΗΛΕΚΤΡΑ.

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### ΠΛΙΔΑΓΩΓΟΣ.

"Ω τον στρατηγήσαντος ἐν Τροίᾳ ποιὲ  
'Αγαμέμνονος παῖ, νῦν ἔκεīν' ἔξεστί σοι  
παρόντι λεύσσειν, ὃν πρόθυμος ἥσθ' ἀεί.  
τὸ γὰρ παλαιὸν "Ἄργος οὐπόθεις τόδε,  
τῆς οἰστροπλῆγος ἄλσος 'Ινάχου κόρης .  
αὕτη δ', 'Ορέστα, τοῦ λυκοκτόνου θεοῦ  
ἄγορὰ Λύκειος· οὗτος ἀριστερᾶς δ' ὅδε  
"Ἡρας ὁ κλεινὸς ναός· οἶ δ' ἴκανομεν,  
φάσκειν Μυκήνας τὰς πολυχρύσους δρᾶν,  
πολύφθιρόν τε δῶμα Πελοπιδῶν τόδε, 10  
ὅθεν σε πατρὸς ἐκ φόνων ἐγώ ποτε,  
πρὸς σῆς ὁμαίμου καὶ κασιγνήτης λαβὼν,  
ἥνεγκα κάξέσωσα κάξεθρεψάμην  
τοσόνδ' ἐς ἥβης, πατρὶ τιμωρὸν φόνου.  
νῦν οὖν, 'Ορέστα καὶ σὺ φίλτατε ἔνων 5  
Πυλάδη, τί χρὴ δρᾶν ἐν τάχει βουλευτέον·  
ὡς ἡμὶν ἥδη λαμπρὸν ἥλιου σέλας  
ἔῳδα κινεῖ φθέγματ' ὄρνιθων σαφῆ,  
μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη.

πρὶν οὖν τιν' ἀνδρῶν ἔξοδοι πορεῖν στέγης,  
ξυνάπτετον λόγοισιν· ὡς ἐνταῦθ' ἐμέν,  
ἴν' οὐκ ἔτ' ὄκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμῆ.

20

## ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὃς μοι σαφῆ  
σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.

25

ὅσπερ γὰρ ἵππος εὐγενῆς, κανὴ γέρων,  
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,  
ἀλλ' ὅρθὸν οὗς ἵστησιν, ὕστατως δὲ σὺ  
ἡμᾶς τ' ὀτρύνεις καύτὸς ἐν πρώτοις ἔπει.

τοιγὰρ τὰ μὲν δόξαντα δηλώσω· σὺ δὲ  
δέξεῖαν ἀκοήν τοῖς ἐμοῖς λόγοις διδοὺς,  
εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον  
ἔγὼ γὰρ ἥνιχ' ἴχόμην τὸ Πυθικὸν  
μαντεῖον, ὃς μάθοιμ' ὅτῳ τρόπῳ πατρὸς  
δίκας ἀρούμην τῶν φονευσάντων πάρα,

30

χρῆ μοι τοιαῦθ' ὁ Φοῖβος, ὃν πεύσει τάχα·  
ἀσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ,  
δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς.  
ὅτ' οὖν τοιόνδε χρησμὸν εἰσηχούσαμεν,  
σὺ μὲν μολὼν, ὅταν σε καιρὸς εἰσάγῃ,

35

δόμων ἔσω τῶνδ', ἵσθι πᾶν τὸ δρώμενον,  
ὅπως ἂν εἰδὼς ἡμὶν ἀγγείλῃς σαφῆ.

οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ  
γνῶσ', οὐδὲ ὑποπτεύσουσιν ὃδ' ἥνθισμένον.

40

λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἶ  
Φωκεὺς, παρ' ἀνθρὸς Φανοτέως ἥκων· ὁ γὰρ  
μέγιστος αὐτοῖς τυγχάνει δορυξένων.

45

ἄγγελλε δ' ὅρκῳ, προστιθεὶς, ὁθούνεκα  
 τέθνηκ' Ὁρέστης ἐξ ἀναγκαίας τύχης,  
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων  
 δίφρων κυλισθείς. ὥδ' ὁ μῦθος ἐστάτω. — 50  
 ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,  
 λοιβαῖς τε πρῶτον καὶ καράτόμοις χλιδαῖς  
 στέψαντες, εἴτ' ἄψοφόν την ἦξομεν πάλιν,  
 τύπωμα χαλκόπλευρον ἡρῷον χεροῖν,  
 δὲ καὶ σὺ θάμνοις οἰσθά που κεκρυμμένον, 55  
 ὅπως, λόγῳ κλέπτοντες, ἡδεῖαν φάτιν  
 φέρωμεν αὐτοῖς, τούμδον ὡς ἐρῆει δέμας  
 φλογιστὸν ἥδη καὶ κατηνθρακωμένον.  
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν  
 ἔργοισι σωθῶ, καξενέγκωμαι κλέος; 60  
 δοκῶ μὲν, οὐδὲν δῆμα σὺν κέρδει κακόν.  
 ἥδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς  
 λόγῳ μάτην θυνήσκοντας. εἴθ', ὅταν δόμους  
 ἔλθωσιν αὖθις, ἐκτετίμηνται πλέον. —  
 ὡς καὶ μ' ἐπαυγῷ τῆσδε τῆς φήμης ἀπό 65  
 δεδορκότ', ἐχθροῖς, ἀστρον ὡς, λάμψειν ἔτι.  
 ἀλλ', ὡς πατρῷα γῆ θεοί τ' ἐγχώριοι,  
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὄδοῖς,  
 σύ τ', ὡς πατρῷον δῶμα. σοῦ γὰρ ἔρχομαι  
 δίκῃ καθαρτῆς, πρὸς θεῶν ὕρμημένος. 70  
 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,  
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.  
 εἴρηκα μὲν νῦν ταῦτα. σοὶ δέ την, γέρον,  
 τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.

νω δ' ἔξιμεν· καιρὸς γὰρ, δύσπερ ἀνδράσιν  
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης. 75

## ΗΛΕΚΤΡΑ.

ἴώ μοί μοι δύστηνος.

## ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς  
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

## ΟΡΕΣΤΗΣ.

ἄρ' ἐστὶν ἡ δύστηνος Ἡλέκτρα; Θέλεις  
μείνωμεν αὐτοῦ, κάνακούσωμεν γόνη; 80

## ΠΑΙΔΑΓΩΓΟΣ.

ῆχιστα. μηδὲν πρόσθεν, ἢ τὰ Λοξίου  
πειρώμεθ' ἔρδειν κάπο τῶνδ' ἀρχηγετεῖν,  
πατρὸς χέοντες λουτρό. ταῦτα γὰρ φέρει  
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. 85

## ΗΛΕΚΤΡΑ.

ῶ φάος ἄγνον,  
καὶ γῆς ἵσόμοιρος ἀήρ, ὃς μοι  
πολλὰς μὲν θρῆνων ἀδὰς,  
πολλὰς δ' ἀντῆρεις ἥσθουν  
στέρνων πλαγὰς | αἷμασσομένων,  
δύσταν δνοφεράν νῦξ ὑπολειφθῆ. 90  
τὰ δὲ παννυχίδων | ἥδη στυγεραὶ  
ξυνίσαq' εύναι μογερῶν οἶκων,  
ὅσα τὸν δύστηνον ἐμὸν θρηνῶ  
πατέρ', δν κατὰ μὲν βάρβαρον αἶν  
φοίνιος "Αρης οὐκ ἔξενισεν, 85

μήτηρ δ' ἡμὴ χῶ κοινολεχῆς  
*Αἴγισθος, ὅπως δρῦν ὑλοτόμοι,*  
*σχίζουσι κάρα φονίῳ πέλεκεν,*  
*κούδεις τούτων οἰκτος ἀπ' ἄλλης*  
*ἢ μοῦ φέρεται, σοῦ, πάτερ, οὗτος*  
*αἰκῶς φίκτρως τε θαυμόντος.*

100

ἄλλ' οὐ μὲν δὴ

λήξω *θρήνων στυγερῶν τε γόων,*  
*ἔς τ' ἀν παμφεγγεῖς ἄστρων*  
*φιπᾶς, λεύσσω δὲ τόδ' ἡμαρ,*  
*μὴ οὐ, τεκνολέτειρ' ὥσ τις ἀηδῶν,*  
*ἐπὶ κωκυτῷ τῶνδε πατρώων*  
*πρὸ θυρῶν ἦχὼ πᾶσι προφανεῖν.*

105

ὤ δῶμ' *Ἄτδου καὶ Περσεφόνης,*  
*ὤ χθόνι' *Ἐρυμῆ, καὶ πότνι' *Ἀρά,***

110

*σεμναί τε θεῶν παῖδες *Ἐρινύες,**  
*αἵ τοὺς ἀδίκως θυησκοντας ὁρᾶτ',*  
*\* \* \* \* \* τοὺς εὖνας*

*ὑποκλεπτομένους, ἔλθετ', ἀρήξατε,*  
*τίσααθε πατρὸς φόνον ἡμετέρου,*  
*καὶ μῷ τὸν ἐμὸν πέμψατ' ἀδελφόν.*  
*μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ*  
*λύπης ἀντίδροπον ἄχθος.*

115

120

## ΧΟΡΟΣ.

ὤ παι, παι δυστανοτάτας  
*'Ηλέκτρα ματρὸς, τίν' ἀεὶ*  
*τάχεις ὤδ' ἀκόρεστον οἷμωγὰν*  
*τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα*

ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα,  
κακῷ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν  
ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

125

## ΗΛΕΚΤΡΑ.

ὦ γενέθλα γενναίων,  
ῆκετ' ἐμῶν καμάτων παραμύθιον. *Constitution* 130  
οἶδά τε καὶ ξυνίημι τάδ', οὐ τί με  
φυγγάνει, οὐδὲ δ' ἐθέλω προλιπεῖν τόδε,  
μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.  
ἀλλ' ὦ παντοίας φιλότητος ἀμειβόμεναι χάριν,  
ἔστε μ' ὃδ' ἀλύειν, . . . . .  
αἰαῖ, ἵκνοῦμαι. 135

## ΧΟΡΟΣ.

ἀλλ' οὔτοι τόν γ' ἔξι Ἄΐδα  
παγκοίνου λίμνας πατέρ' ἀν-  
στάσεις οὔτε γόοισιν οὔτ' ἀνταις.  
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140  
ἄλγος ἀεὶ στενάχουσα διόλλυσαι,  
ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.  
τί μοι τῶν δυσφόρων ἐφίει;

140

## ΗΛΕΚΤΡΑ.

νήπιος, ὃς τῶν οἰκτρῶς 145  
οἰχομένων γονέων ἐπιλάθεται.  
αλλ' ἐμέ γ' ἀ στονόεσσ' ἄραρεν φρένας, //  
ἄ "Ιτυν, αἰὲν "Ιτυν ὀλοφύρεται,  
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.  
ἰὼ παντλάμων Νιόβα, σὲ δ' ἐγωγε νέμω θεὸν, 150

ἄτ' ἐν τάφῳ πετραίῳ,  
αἰαῖ, δακρύεις.

## ΧΟΡΟΣ.

οὗτοι σοὶ μούνα, τέκνον,  
ἄχος ἐφάνη βροτῶν,  
πρὸς ὃ τι σὺ τῶν ἔνδον εἶ περισσά,      55  
οἷς ὁμόθεν εἶ καὶ γονᾶς ἔνταί μοι,  
οῖα Χρυσόθεμις ζώει καὶ Ἰφιάνασσα,  
κρυπτᾶ τ' ἀχέων ἐν ἥβᾳ      160  
ὅλβιος, δὲν ἀ κλεινὰ δ'  
γὰ ποτὲ Μυκηναίων  
δέξεται εὐπατρίδαν, Διὸς εὐφρονι *λιταίνει*,  
βήματι μολόντα τάνδε γᾶν Ὁρέσταν.

## ΗΛΕΚΤΡΑ.

δὲν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,      164  
τάλαιν', ἀνύμφευτος, αἰὲν οἰχνῶ,  
δάκρυσι μυδαλέα, τὸν ἀνήνυτον  
οἵτον ἔχουσα κακῶν. ὃ δὲ λάθεται  
ῶν τ' ἐπαθ' ὡν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ  
ἔρχεται ἀγγελίας ἀπατώμενον;      170  
ἀεὶ μὲν γὰρ ποθεῖ,  
ποθῶν δ' οὐκ ἀξιοῦ φανῆναι.

## ΧΟΡΟΣ.

Θάρσει μοι, Θάρσει, τέκνον.

ἔτι μέγας οὐρανῷ

Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.      175  
ὦ τὸν ὑπεραλγῆ χόλον νέμουσα,  
μήθ' οἷς ἐχθαίρεις ὑπεράχθεο, μήτ' ἐπιλάθον.

χρόνος γὰρ εὐμαρῆς θεός.

οῦτε γὰρ ὁ τὰν Κρῖσαν

βουνῶμον ἔχων ἀκτὰν,

παῖς Ἀγαμεμνονίδας, ἀπερίφροπος,

οὐθ' ὁ πάρα τὸν Ἀλέργοντα θεὸς ἀνάσσων.

180

## ΗΛΕΚΤΡΑ.

ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοψεν ἥδη

βίοτος ἀνέλπισθε, οὐδ' ἔτ' ἀρκῶ.

ἄτις δὲν τοκεων κατατάχομαι,

ἄς φίλος οὐτὶς ἀνήρ ὑπερίσταται,

ἀλλ', ἀπερεί τις ἐποικος, ἀναξία

οἰκουομῶ θαλάμους πατρὸς, ὡδε μὲν

ἀερεῖ σὺν στολῇ,

κεναῖς δ' ἀμφίσταμαι τραπέζαις.

185

## ΧΟΡΟΣ.

οἰκτρὰ μὲν νόστοις αὐδὰ,

οἰκτρὰ δ' ἐν κοίταις πατρώαις,

ὅτε οἱ παγχάλκων ἀνταία

γενύσων ὠρμάθη πλαγά.

δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,

δεινὰν δεινῶς προφυτεύσαντες

μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν

ἦν ὁ ταῦτα πράσσων.

190

195

200

## ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλέον ἀμέρα

ἔλθοῦσ' ἔχθιστα δή μοι.

ἄνθετος, τὸ δείπνων ἀρρένων  
ἔκπαγλος ἄχθη.

τοὺς ἐμὸς ἵδε πατήρ 205

θανάτους αἰκεῖς διδύμαιν χειροῖν,  
αἳ τὸν ἐμὸν εἶλον βίον

πρόδοτον, αἳ μ' ἀπώλεσαν.

οἵς θεὸς ὁ μέγας Ὁλύμπιος

ποίνιμα πάθεα παθεῖν πόροι, 210

μηδέ ποτ' ἀγλαῖας ἀποναίατο

τοιάδ' ἀνύσαντες ἔργα.

*X O P O S.*

φράζου, μὴ πόρσω φωνεῖν.

οὐ γνώμαν ἴσχεις, ἐξ οἷων

τὰ παρόντας οἰκείας εἰς ἄτας 215

ἐμπίπτεις οὗτος αἰκῶς;

πολὺ γάρ τι κακῶν ὑπερεκτήσω,

σᾶ δυσθύμῳ τίκτουσ' ὅτεὶ

ψυχᾶς πολέμους· τὰ δὲ τοῖς δυνατοῖς

οὐκ ἔριστὰ πλάθειν. 220

*ΗΛΕΚΤΡΑ.*

δεινοῖς ἡναγκάσθην, δεινοῖς·

ἴξοιδ', οὐ λάθει μ' ὄργα.

ἄλλος ἐν γάρ δεινοῖς οὐ σχήσω

ταύτας· ἄτας,

ὅφρα μὲ βίος ἔχῃ.

τίνι γάρ ποτ' ἀν, τῷ φίλίᾳ γενέθλα,

πρόσφορον ἀκούσαιμ' ἔπος,

τίνι φροναῦντι καίρια;

ἄνετέ μ', ἄνετε, παράγοροι.

τάδε γὰρ ἄλυτα κεκλήσεται.

οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι

ἀνάριθμος ὃδε θρήνων.

230

## ΧΟΡΟΣ.

ἀλλ' οὖν εὔνοίᾳ γ' αὐδῶ,

μάτηρ ὥσεί τις πιστὰ,

μὴ τίκτειν σ' ἅταν ἄταις.

235

## ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφυ; φέρε,

— πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλὸν;

ἐν τίνι χοῦτ' ἔβλαστ' ἀνθρώπων;

μήτ' εἴην ἔντιμος τούτοις.

μήτ', εἰ τῷ πρόσκειμαι χρηστῷ,

ξυνναίοιμ' εὔχηλος, γονέων

ἐκτίμους ἵσχουσα πτέρυγας

οἵξυτόνων γόνων.

240

εἰ γὰρ ὁ μὲν θανὼν, γᾶ τε καὶ οὐδὲν ὃν,

κείσεται τάλας,

οἱ δὲ μὴ πάλιν

δώσουσ' ἀντιφόνους δίκας,

ἔρδοι τ' ἀν αἰδῶς

ἀπάντων τ' εὐσέβεια θνατῶν.

244

## ΧΟΡΟΣ.

ἔγὼ μὲν, ὃ παῖ, καὶ τὸ σὸν σπεύδοντοσ' ἄμα

καὶ τοὺμὸν αὐτῆς ἦλθον. εἰ δὲ μὴ καλῶς

λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ' ἄμα.

## ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὃ γυναικες, εἰ δοκῶ

250

πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255  
 ἀλλ', ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,  
 σύγγνωτε. πῶς γὰρ ἦτις εὐγενῆς γυνὴ,  
 πατρῷ' ὁρῶσα πήματ', οὐ δρῶη τάδ' ἂν,  
 ἄγω καὶ τῇ μαρτυρίᾳ εὐφρόνην ἀεὶ<sup>260</sup>  
 θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὁρῶ;  
 Νῦ πρῶτα μὲν τὰ μητρὸς, ἢ μ' ἐγείνατο,  
 ἔχθιστα συμβέβηκεν. εἶτα δώμασιν  
 ἐν τοῖς ἐμαυτῆς, τοῖς φονεῦσι τοῦ πατρὸς  
 ξύνειμι, κάκ τῶνδ' ἀρχομαι, κάκ τῶνδέ μοι  
 λαβεῖν θ' ὅμοίως καὶ τὸ τητᾶσθαι πέλει. 265  
 ἐπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,  
 δταν θρόνοις Αἴγισθον ἐνθακοῦντ' ἵδω  
 τοῖσιν πατρῷοις; εἰσίδω δ' ἐσθήματα  
 φοροῦντ' ἐκείνῳ ταῦτα, καὶ παρεστίους  
 σπένδοντα λοιβὰς ἐνθ' ἐκεῖνον ἀλεσεν; 270  
 ἵδω δὲ τούτων τὴν τελευταίαν ὕβριν,—  
 τὸν αὐτοέντην ἡμιν ἐν κοίτῃ πατρὸς  
 ξὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ χρεὼν  
 τάύτην προσανδᾶν τῷδε συγκοιμαμένην;  
 ἡ δ' ὥδε τλήμων, ὃστε τῷ μιάστορι 275  
 ξύνεστ', 'Ἐρινὺν οὗτιν' ἐκφοβουμένη.  
 ἀλλ', ὃσπερ ἐγγελῶσα τοῖς ποιουμένοις,  
 εὑροῦσ' ἐκείνην ἡμέραν, ἐν ᾧ τότε  
 πατέρα τὸν ἀμὸν ἐκ δόλου κατέκτανεν,  
 ταύτῃ χοροὺς ἴστησι, καὶ μηλοσφαγεῖ<sup>280</sup>  
 θεοῖσιν ἔμμην' ἵρᾳ τοῖς σωτηρίοις.  
 ἐγὼ δ' ὁρῶσ' ἡ δύσμορος κατὰ στέγα.

κλαίω, τέτηκα, κάπικωκύω πατρὸς  
τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην  
αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα  
τοσόνδ', δσον μοι θυμὸς ἥδονὴν φέρει.

235

αὖτη γὰρ, ἡ λόγοισι γενναία γυνὴ,  
φωνοῦσα, τοιάδ' ἐξονειδίζει κακά·

\*Ω δύσθεον μίσημα, σοὶ μόνῃ πατὴρ  
τέθινηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν;  
κακῶς ὅλοιο, μηδέ σ' ἐκ γόων ποτὲ  
τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί. —  
τάδ' ἐξυβρίζει· πλὴν δταν κλύη τινὸς  
ῆξοντ' Ὁρέστην· τηνικαῦτα δ' ἐμμανῆς  
βοῶ παραστᾶσ', Οὐ σύ μοι τῶνδ' αἰτία;  
οὐ σὸν τόδ' ἔστι τοῦργον, ἦτις ἐκ χερῶν  
κλέψασ' Ὁρέστην τῶν ἐμῶν ὑπεξέθουν;  
ἄλλ' ἵσθι τοι τίσουσά γ' ἀξίαν δίκην. —  
τοιαῦθ' ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας  
ὅ κλεινὸς αὐτῇ ταύτᾳ νυμφίος παρὼν,

235

ὅ πάντ' ἄναλκις οὗτος, ἡ πᾶσα βλάβη,  
ὅ σὺν γυναιξὶ τὰς μάχας ποιούμενος.

Ἐγὼ.δ' Ὁρέστην τῶνδε προσμένουσ' ἀεὶ  
πανστῆρος ἐφήξειν ἡ τάλαιν' ἀπόλλυμα.  
μέλλων γὰρ ἀεὶ δρᾶν τι, τὰς οὖσας τέ μου  
καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.

305

Ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,  
οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς  
πολλή στ' ἀνάγκη κάπιτηδεύειν κακό.

## ΧΟΡΟΣ.

φέρ' εἰπὲ, πότερον ὅντος Αἴγισθου πέλας

310

λέγεις τάδ' ἡμῖν, η̄ βεβῶτος ἐκ δόμων;

ΗΛΕΚΤΡΑ.

η̄ κάρτα. μη̄ δόκει μ' ἀν, εἰπερ̄ ἦν πέλας,  
θυραιῶν οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

η̄ δ' ἀν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους  
τοὺς σους ἴκοίμην, εἰπερ̄ ὅδε ταῦτ' ἔχει.

315

ΗΛΕΚΤΡΑ.

ὧς νῦν ἀπόντος, ἵστόρει τί σοι φίλον.

ΧΟΡΟΣ.

καὶ δή σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,  
ἥξοντος, η̄ μέλλοντος; εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησίν γε· φάσκων δ', οὐδὲν ὅν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὄχνεῖν πρᾶγμ' ἀνηὸς πράσσων μέγα. 320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσωσ' ἐκεῖνον οὐκ ὄχνω.

ΧΟΡΟΣ.

Θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεί τὰν οὐ μακρὰν ἔζων ἔγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἴπης μηδέν· ώς δόμων ὄρῶ  
τὴν σὴν ὅμαιμον, ἐκ πατρὸς ταύτοῦ φύσιν, 325  
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χεροῖν  
φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις  
ἐλθοῦσα φωνεῖς, ὡς κασιγνήτη, φάτιν,

κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις  
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;  
καίτοι τοσοῦτόν γ' οἶδα κάμαυτὴν, ὅτι  
ἀλγῶ πὶ τοῖς παροῦσιν. ὥστ' ἀν, εἰ σθένος  
λάβοιμι, δηλώσαιμι' ἀν οἵ αὐτοῖς φρονῶ.  
νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ,  
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή.  
τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.  
καίτοι τὸ μὲν δίκαιον, οὐχ ἦ γὰρ λέγω,  
ἄλλ' ἦ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ  
ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκοντέα.

330

335

340

## ΗΛΕΚΤΡΑ.

δεινόν γέ σ' οὖσαν πατρὸς οὗ σὺ παῖς ἔφυς,  
κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν.  
ἄπαντα γάρ σοι τάμα τουθετήματα  
κείνης διδακτὰ, κούδεν ἐκ σαυτῆς λέγεις.  
ἔπειθ' ἔλοῦ γε θάτερ', ἦ φρονεῖν κακῶς,  
ἦ τῶν φίλων, φρονοῦσα, μὴ μυῆμην ἔχειν.  
ῆτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις  
σθένος, τὸ τούτων μῆσος ἐκδείξεις ἀν.  
ἔμοῦ δὲ πατρὶ πάντα τιμωρουμένης,  
οὔτε ἔννέρδεις, τὴν τε δρῶσαν ἐκτρέπεις.  
οὐ ταῦτα πρὸς κακοῖς δειλίαν ἔχει;  
ἔπει δίδαξον, ἦ μάθ' ἐξ ἔμοῦ, τί μοι  
κέρδος γένοιτ' ἀν τῶνδε ληξάσῃ γόνων.  
οὐ ζῶ; κακῶς μὲν, οἶδ'· ἐπαρκούντως δέ μοι.  
λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι  
τιμᾶς προσάπτειν, εἰ τις ἔστ' ἔχει χάρις.

345

350

355

σὺ δ' ἡμὸν ἡ μισοῦσα μισεῖς μὲν λόγῳ,  
ἔργῳ δὲ τοῖς φουεῦσι τοῦ πατρὸς ξύνει.  
ἔγὼ μὲν οὖν οὐκ ἄν ποτ', οὐδ' εἴ μοι τὰ σὰ  
μέλλοι τις οἰσειν δῶρο', ἐφ' οἷσι νῦν χλιδᾶς, 360  
τούτοις ὑπεικάθοιμι · σοὶ δὲ πλουσία  
τράπεζα κείσθω καὶ περιόρείτω βίος.  
ἔμοι γὰρ ἔστω τούμε μὴ λυπεῖν μόνον  
βόσκημα · τῆς σῆς δ' οὐκ ἔρω τιμῆς τυχεῖν.  
οὐδ' ἄν σὺ, σώφρων γ' οὖσα. νῦν δ' ἔξὸν πατρὸς 365  
πάντων ἀρίστου παιδα κεκλησθαι, καλοῦ  
τῆς μητρός. οὗτο γὰρ φανεῖ πλείστοις κακή,  
θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

## ΧΟΡΟΣ.

μηδὲν πρὸς ὅργην πρὸς θεῶν · ὡς τοῖς λόγοις  
ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370  
τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὕτῃ πάλιν.

## ΧΡΥΣΟΘΕΜΙΣ.

ἔγὼ μὲν, ὡς γυναικες, ἡθάς εἰμί πως  
τῶν τῆσδε μύθων · οὐδ' ἄν ἐμνήσθην ποτὲ,  
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἵὸν  
ἥκουσ', δ ταύτην τῶν μακρῶν σχήσει γόων. 375

## ΗΛΕΚΤΡΑ.

φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδέ μοι  
μεῖζόν τι λέξεις, οὐκ ἄν ἀντείποιμ' ἔτι.

## ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἔξερῶ σοι πᾶν ὅσον κάτοιδ' ἔγώ.  
μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,  
ἔνταῦθα πέμψειν, ἔνθα μή ποθ' ἥλίου 380  
φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ

στέγῃ, χθονὸς τῆσδ' ἐκτὸς, ὑμνήσεις κακά.  
πρὸς ταῦτα φράζου, καμὲ μή ποθ' ὕστερον  
παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.

ΗΛΕΚΤΡΑ.

ἢ ταῦτα δή με καὶ βεβούλευνται ποιεῖν;

385

ΧΡΤΣΟΘΕΜΙΣ.

ιάλισθ'. ὅταν περ οἶκαδ' Αἴγισθος μόλῃ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἔξικοιτο τοῦδέ γ' οὖνεκ' ἐν τάχει.

ΧΡΤΣΟΘΕΜΙΣ.

τίν', ὃ τάλαινα, τόνδ' ἐπηράσω λόγον;

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΤΣΟΘΕΜΙΣ.

ὅπως πάθης τί χρῆμα; ποῦ ποτ' εἰ φρενῶν;

ΗΛΕΚΤΡΑ.

ὅπως ἀφ' ὑμῶν ὃς προσώτατ' ἐκφύγω.

ΧΡΤΣΟΘΕΜΙΣ.

βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὖμὸς βίοτος ὥστε θαυμάσαι.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἀν, εἰ σύ γ' εῦ φρονεῖν ἡπίστασο.

ΗΛΕΚΤΡΑ.

μή μ' ἐκδίδασκε τοῖς φίλοις εῖναι κακήν.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛΕΚΤΡΑ.

σὺ ταῦτα θώπευ· οὐκ ἔμοὺς τρόπους λέγεις.

ΧΡΤΣΟΘΕΜΙΣ.

καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.

395

ΗΛΕΚΤΡΑ.

πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι.

ΧΡΤΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει. 400

ΗΛΕΚΤΡΑ.

ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.

ΧΡΤΣΟΘΕΜΙΣ.

σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;

ΗΛΕΚΤΡΑ.

οὐ δῆτα. μή πω νοῦ τοσόνδ' εἴην κενή.

ΧΡΤΣΟΘΕΜΙΣ.

χωρήσομαι τἄρ' οἶπερ ἐστάλην ὄδοι.

ΗΛΕΚΤΡΑ.

ποῖ δ' ἐμπορεύει; τῷ φέρεις τάδ' ἐμπυρα; 405

ΧΡΤΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεῦσαι χοάς.

ΗΛΕΚΤΡΑ.

πῶς εἶπας; ἢ τῷ δυσμενεστάτῳ βροτῶν;

ΧΡΤΣΟΘΕΜΙΣ.

δν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἥρεσεν;

ΧΡΤΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί. 410

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΤΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὅψιν, εἴποιμ' ἀν τότε.

## ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα, πλὴν ἐπὶ σμικρὸν φράσαι.

## ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι  
ἔσφηλαν ἥδη καὶ κατώρθωσαν βροτούς

415

## ΧΡΤΣΟΘΕΜΙΣ.

λόγος τις αὐτήν ἐστιν εἰσιδεῖν πατρὸς  
τοῦ σου τε κάμοῦ δευτέραν ὅμιλίαν  
ἐλθόντος ἐς φῶς. εἰτα τόνδ' ἐφέστιον  
πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ  
αὐτὸς, τανῦν δ' Αἴγισθος. ἐκ δὲ τοῦδ' ἄνω  
βλαστεῖν βρύοντα θαλλὸν, ω̄ κατάσκιον  
πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.

420

τοιαῦτά του παρόντος, ἡνίχ' Ἡλίῳ  
δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου.

425

πλείω δὲ τούτων οὐ κάτοιδα, πλὴν δτι  
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.  
πρός νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν,  
ἔμοὶ πιθέσθαι μηδ' ἀβουλίᾳ πεσεῖν.

εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν.

430

## ΗΛΕΚΤΡΑ.

ἀλλ', ω̄ φίλη, τούτων μὲν, ω̄ν ἔχεις χεροῖν,  
τύμβῳ προσαψῆς μηδέν. οὐ γάρ σοι θέμις  
οὐδ' ὅσιον, ἔχθρᾶς ἀπὸ γυναικὸς ἴστάναι  
κτερίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί.  
ἀλλ' ἦ πνοαισιν ἦ βαθυσκαφεῖ κόνει  
χρύψον νιν, ἔνθα μή ποτ' εἰς εὐνὴν πατρὸς  
τούτων πρόσεισι μηδέν. ἀλλ', ὅταν θάνῃ,

435

κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.

ἀρχὴν δ' ἀν, εἰ μὴ τλημονεστάτη γυνὴ  
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς 440  
οὐκ ἄν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.

σκέψαι γὰρ, εἴσοι προσφιλῶς αὐτῇ δοκεῖ  
γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς,  
ὑφ' ἡς θανὼν ἄτιμος, ὥστε δυσμενὴς,  
ἔμασχαλίσθη, κάπι λουτροῖσιν κάρα 445

κηλῖδας ἔξεμαξεν. ἄρα μὴ δοκεῖς  
λυτῆρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;  
οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθεις · σὺ δὲ  
τεμοῦσα χρατὸς βοστρύχων ἄκρας φόβας  
κάμοῦ ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως 450  
ἄχω, δὸς αὐτῷ, τήνδε λιπαρῆ τρίχα  
καὶ ζῶμα τούμον οὐ χλιδαῖς ἥσκημένον.

αἵτοῦ δὲ προσπιτυοῦσα γῆθεν εὔμενῆ  
ἡμῖν ἀρωγὸν αὐτὸν εἰς ἔχθρους μολεῖν,  
καὶ παῖδ' Ὁρέστην ἐξ ὑπερτέρας χερὸς 455  
ἔχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ,  
ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις  
χερσὶ στέψωμεν, ἢ τανῦν δωρούμεθα.

οἶμαι μὲν οὖν, οἶμαί τι κάκείνῳ μέλον  
πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα ·  
ὅμως δ', ἀδελφὴ, σοί θ' ὑπούργησον τάδε  
ἔμοί τ' ἀρωγὰ, τῷ τε φιλτάτῳ βροτῶν  
πάντων, ἐν "Αἰδου κειμένῳ κοινῷ πατρί.

### ΧΟΡΟΣ.

πρὸς εὐσέβειαν ἡ κόρη λέγει · σὺ δὲ,

εὶ σωφρονήσεις, ὡς φίλη, δράσεις τάδε.

465

## ΧΡΤΣΟΘΕΜΙΣ.

δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον  
δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.  
πειρωμένῃ δὲ τῶνδε τῶν ἔργων ἔμοι  
σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·  
ώς, εὶ τάδ' ἡ τεκοῦσα πεύσεται, πικρὰν  
δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι.

470

## ΧΟΡΟΣ.

εὶ μὴ 'γὰ παράφρων μάντις ἔφυν,  
καὶ γνώμας λειπομένα σοφᾶς,  
εῖσιν ἀ πρόμαντις

475

Δίκα, δίκαια φερομένα χεροῖν χράτη·  
μέτεισιν, ὡς τέκνον, οὐ μακροῦ χρόνου.  
ὑπεστί μοι θράσος,  
ἀδυπνόων κλύουσαν  
ἀρτίως ὄνειράτων.

480

οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας  
Ἐλλάνων ἄναξ,  
οὐδ' ἀ παλαιὰ χαλκόπλακτος  
ἀμφήκης γένυς,  
ἄ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.  
ῆξει καὶ πολύπους καὶ πολύχειρ  
ἄ δεινοῖς κρυπτομένα λόχοις  
χαλκόπους Ἐρινύς.

485

488

490

ἄλεκτρ' ἄνυμφα γὰρ ἐπέβα μιαιφόνων  
γάμων ἀμιλλήμαθ' οἶσιν οὐ θέμις.

472—487. = 488—503.

πρὸ τῶνδέ τοί μ' ἔχει, μήποτε μήποθ' ἡμῖν ἀψεγὲς πελᾶν τέρας τοῖς δρῶσι καὶ συνδρῶσιν. ἢ τοι μαντεῖαι βροτῶν οὐκ εἰσὶν ἐν δεινοῖς ὄνείροις,	495
οὐδ' ἐν θεσφάτοις, εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.	500
ὦ Πέλοπος ἀ πρόσθεν πολύπονος ἵππεία, ὡς ἔμολες αἰανὴ τᾶδε γᾶ.	504
εὗτε γὰρ ὁ ποντισθεὶς Μυρτίλος ἐκοιμάθη, παγχρυσέων δίφρων δυστάνοις αἰκίαις	505
πρόρριζος ἐκριφθεὶς, οὐ τί πω ἔλιπεν ἐκ τοῦδ' οἴκους πολυπάμονας αἰκία.	510
	515

KΛΤΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὡς ἔοικας, αὖ στρέφει.  
οὐ γὰρ πάρεστ' Αἴγισθος, ὃς σ' ἐπεῖχ' ἀεὶ  
μή τοι θυραίαν γ' οὖσαν αἰσχύνειν φίλους.  
νῦν δ', ὡς ἀπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει  
ἔμοῦ γε. καίτοι πολλὰ πρὸς πολλούς με δὴ  
ἐξεῖπας, ὡς θρασεῖα καὶ πέρα δίκης  
ἀρχω, καθυβρίζοντα καὶ σὲ καὶ τὰ σά.

ἔγω δ' οὐδειν μὲν οὐκ ἔχω· κακῶς δέ σε λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά. πατὴρ γὰρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' ἀεὶ, ὃς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι. ἡ γὰρ Δίκη νιν εἶλεν, κούκλη γὰρ μόνη, ἦ χρῆν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτύγχανες· ἐπεὶ πατὴρ οὗτος σὸς, ὃν θρηνεῖς ἀεὶ, τὴν σὴν δμαίμον μοῦνος Ἐλλήνων ἔτλη θῦσαι θεοῖσιν, οὐκ ἵσον καμὼν ἐμοὶ λύπης, δτ' ἔσπειρ', ὥσπερ ἡ τίχτουσ' ἔγώ. εἶεν· δίδαξον δή με τοῦ, χάριν τίνος ἔθνουσεν αὐτήν. πότερον Ἀργείων ἐρεῖς; ἄλλ' οὐ μετῆν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν. ἄλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανὼν τᾶμ', οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην; πότερον ἔκείνῳ παῖδες οὐκ ἡσαν διπλοῖ, οὓς τῆσδε μᾶλλον εἰκὸς ἦν θυγάτερειν, πατρὸς καὶ μητρὸς ὅντας, ἦς ὁ πλοῦς ὅδ' ἦν χάριν, ἦ τῶν ἐμῶν "Αἰδης τιν' ἵμερον τέκνων ἦ τῶν ἔκείνης ἔσχε δαίσασθαι πλέον; ἦ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν; οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός; δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω. φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι. ἔγω μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις δύσθυμος· εἰ δέ σοι δοκῶ φρονεῖν κακῶς,

528
530
535
540
545
550

*γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.*

ИЛЕКТРА.

ἔρεῖς μὲν οὐχὶ νῦν γέ μ', ὡς ἀρέξασά τι  
λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουνσ' ὑπο·  
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὑπερ  
λέξαιμ', ἀν ὁρθῶς τῆς κασιγνήτης θ' ὁμοῦ.

# *ΚΑΤΤΑΙΜΝΗΣΤΡΑ.*

*καὶ μὴν ἐφίημ'. εἰ δέ μ' ὅδ' ἀεὶ λόγοις  
ἐξῆρχες, οὐκ ἀν ἥσθα λυπηρὰ κλύειν.*

НАЛЕКТРА.

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἀν  
τούτου λόγος γένοιτ' ἀν αἰσχίων ἔτι,  
εἴτ' οὖν δικαίως, εἴτε μή; λέξω δέ σοι,  
ώς οὐ δίκη γ' ἔκτεινας, ἀλλά σ' ἔσπασε  
πειθὼ κακοῦ πρὸς ἄνδρος, ω̄ τανῦν ἔνυει.  
ἔροῦ δὲ τὴν κυναγὸν "Αρτεμιν, τίνος  
ποινὰς τὰ πολλὰ πνεύματ' ἔσχ" ἐν Αὐλίδι.  
ἢ 'γὰ φράσω. κείνης γὰρ οὐ θέμις μαθεῖν.  
πατήρ ποθ' οὔμὸς, ώς ἐγὼ κλύω, θεᾶς  
παίζων κατ' ἄλσος ἔξεκίνησεν ποδοῖν  
στικτὸν κεράστην ἔλαφον, οὗ κατὰ σφαγὰς  
ἐκκομπάσας, ἔπος τι τυγχάνει βαλών.  
κἄκ τοῦδε μηνίσασα Λητῷα κόρη  
κατεῖχ' 'Αχαιοὺς, ώς πατήρ ἀντίσταθμον  
τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.  
ἄδ' ἦν τὰ κείνης θύματ' · οὐ γὰρ ἦν λύσις  
ἄλλη στρατῷ πρὸς οἶκον, οὐδ' εἰς "Ιλιον.  
ἀνθ' ἦν βιασθεὶς πολλὰ κάντιβας, μόλις

ἔθυσεν αὐτὴν, οὐχὶ Μενέλεω χάριν.  
 εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν, κεῖνον θέλων  
 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν  
 χρῆν αὐτὸν οὖνεκ' ἐκ σέθεν; ποίῳ νόμῳ;  
 ὅρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς,  
 αὴρ πῆμα σαυτῇ καὶ μετάγνοιαν τίθησ. 580

εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι  
 πρώτη θάνοις ἀν, εἰ δίκης γε τυγχάνοις.  
 ἄλλ' εἰσόρα μὴ σκῆψιν οὐκ οὖσαν τίθησ. 585

εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου ταῦν  
 αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις,  
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὐ  
 πατέρα τὸν ἀμὸν πρόσθεν ἐξαπώλεσας,  
 καὶ παιδοποιεῖς. τοὺς δὲ πρόσθεν, εὐσεβεῖς  
 καξ εὐσεβῶν βλαστόντας, ἐκβαλοῦσ' ἔχεις. 590

πῶς ταῦτ' ἐπαινέσαιμ' ἀν; ἦ καὶ τοῦτο ἐρεῖς,  
 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;  
 αἰσχρῶς δ', ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν  
 ἔχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὖνεκα. 595

ἄλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἐξεστί σε,  
 ἦ πᾶσαν ἵης γλῶσσαν, ὡς τὴν μητέρα  
 κακοστομοῦμεν. καί σ' ἔγωγε δεσπότιν  
 ἦ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,  
 ἦ ζῶ βίον μοχθηρὸν, ἐκ τε σοῦ κακοῖς  
 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. 600

ὅ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγὼν,  
 τλήμων Ὁρέστης δυστυχῆ τρίβει βίον.  
 ὃν πολλὰ δή μέ σοι τρέφειν μιάστορα

ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,  
ἔδρων ἀν, εὖ τοῦτ' ἵσθι. τοῦτέ γ' οὖνεκα  
κήρυσσέ μ' εἰς ἄπαντας, εἴτε χρὴ κακὴν  
εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.  
εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,  
σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.

## ΧΟΡΟΣ.

ὅρῶ μένος πνέουσαν· εἰ δὲ σὺν δίκῃ  
ξύνεστι, τοῦτε φροντίδ' οὐκ ἔτ' εἰσορῶ.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ποίας δέ μοι δεῖ πρός γε τήνδε φροντίδος,  
ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,  
καὶ ταῦτα τηλικοῦτος; ἀρ' οὐ σοι δοκεῖ  
χωρεῖν ἀν εἰς πᾶν ἔργον αἰσχύνης ἄτερ;

## ΗΛΕΚΤΡΑ.

εὖ νῦν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν,  
κεὶ μὴ δοκῶ σοι· μανθάνω δ' ὅθούνεκα  
ἔξωρα πράσσω κούκλῳ προσεικότα.  
ἄλλ' ή γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ  
ἔργ' ἔξαναγκάζει με ταῦτα δρᾶν βίᾳ.  
αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδὲς, η σ' ἐγὼ καὶ τὰμ' ἐπη  
καὶ τὰργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

## ΗΛΕΚΤΡΑ.

σὺ τοι λέγεις νῦν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς  
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὑρίσκεται.

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ', οὐ μὰ τὴν δέσποιναν Ἀρτεμιν, θράσους  
τοῦδ' οὐκ ἀλύξεις, εὗτ' ἀν Αἴγισθος μόλῃ.

## ΠΛΕΚΤΡΑ.

ὅρᾶς; πρὸς ὁργὴν ἐκφέρει, μεθεῖσά μοι  
λέγειν ἀ χρήζοιμ· οὐδ' ἐπίστασαι κλύειν.

## ΚΛΑΓΤΑΙΜΝΗΣΤΡΑ.

οὔκουν ἐάσεις οὐδ' ὑπ' εὐφῆμου βοῆς  
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν;

630

## ΗΛΕΚΤΡΑ.

ἔῶ, κελεύω, θῦε· μηδ' ἐπαιτιῶ  
τούμὸν στόμ', ὡς οὐκ ἀν πέρα λέξαιμ' ἔτι.

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

ἐπαιρε δὴ σὺ θύμαθ', ή παροῦσά μοι,  
πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους  
εὐχὰς ἀνάσχω δειμάτων ἢν νῦν ἔχω.

635

κλύοις ἀν ἥδη, Φοῖβε προστατήριε,  
κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις  
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει  
πρὸς φῶς, παρούσης τῇσδε πλησίας ἐμοὶ,  
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῆ  
σπείρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.

640

ἀλλ' ὅδ' ἄκονε· τῇδε γὰρ κάγὼ φράσω.

ἄ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα  
δισσῶν ὄνείρων, ταῦτά μοι, Λύκει' ἄναξ,  
εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα·

645

εἰ δ' ἔχθρα, τοῖς ἔχθροῖσιν ἔμπαλιν μέθεις·  
καὶ μή, με πλούτου τοῦ παρόντος εἴ τινες

δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς,  
ἀλλ' ὅμέ μ' ἀεὶ ζῶσαν ἀβλαβεῖ βίω  
δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,  
φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν  
εὐημεροῦσαν καὶ τέκνων, ὅσων ἐμοὶ  
δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.  
ταῦτ', ὡς Λύκει' Ἀπολλον, ἔλεως κλύσων,  
δὸς πᾶσιν ἡμῖν ὕσπερ ἐξαιτούμεθα.  
τὰ δ' ἄλλα πάντα, καὶ σιωπώσης ἐμοῦ,  
ἐπαξιῶ σε δαίμον' ὅντ' ἐξειδέναι.  
τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὁρᾶν.

## ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναικεῖς, πῶς ἀν εἰδείην σαφῶς  
εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;

## ΧΟΡΟΣ.

τάδ' ἐστὶν, ως ξέν'. αὐτὸς ἦκαστας καλῶς.

## ΠΑΙΔΑΓΩΓΟΣ.

ἥ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ  
κείνου; πρέπει γὰρ ως τύραννος εἰσορᾶν.

## ΧΟΡΟΣ.

μάλιστα πάντων. ἥδε σοι κείνη πάρα.

## ΠΑΙΔΑΓΩΓΟΣ.

ως χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους  
ἥδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθῳ θ' ὁμοῦ.

## ΚΛΑΥΤΑΙΜΝΗΣΤΡΑ.

ἔδεξάμην τὸ δηθέν· εἰδέναι δέ σου  
πρώτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν.

## ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα.

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὃ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὅν  
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

## ΠΑΙΔΑΓΩΓΟΣ.

τέθνηκ', Ορέστης. ἐν βραχεῖ ξυνθεὶς λέγω.

## ΗΛΕΚΤΡΑ.

οἳ 'γὼ τάλαιν', ὅλωλα τῇδ' ἐν ἡμέρᾳ.

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὃ ξεῖνε; μὴ ταύτης κλύε. 675

## ΠΑΙΔΑΓΩΓΟΣ.

Θανόντ' Ορέστην νῦν τε καὶ πάλαι λέγω.

## ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαύτης πρᾶσσ', ἐμοὶ δὲ σὺ, ξένε,  
τάληθες εἰπὲ, τῷ τρόπῳ διόλλυται;

## ΠΑΙΔΑΓΩΓΟΣ.

κἀπεμπόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω. 680

κεῖνος γὰρ, ἐλθὼν εἰς τὸ κλεινὸν Ἑλλάδος  
πρόργημ', ἀγῶνος, Δελφικῶν ἄθλων χάριν,  
ὅτι ησθετ' ἀνδρὸς ὁρθίων κηρυγμάτων  
δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,  
εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας. 685

δρόμου δ' ἵσσας τῇ φύσει τὰ τέρματα,  
νίκης ἔχων ἐξῆλθε πάντιμον γέρας.

χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,  
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

Ἐν δ' ἵσθ'. ὅσων γὰρ εἰσεκήρυξαν βραβῆς  
δρόμων διαύλων ἄθλ', ἀπερ νομίζεται,

675

680

685

690

τούτων ἐνεγκὼν πάντα τάπινίκια  
 ὠλβίζετ', 'Αργεῖος μὲν ἀνακαλούμενος,  
 ὄνομα δ' 'Ορέστης, τοῦ τὸ κλεινὸν 'Ελλάδος  
 'Αγαμέμνονος στράτευμ' ἀγείραντός ποτε. 695  
 καὶ ταῦτα μὲν τοιαῦθ'. ὅταν δέ τις θεῶν  
 βλάπτη, δύναιτ' ἂν οὐδ' ἂν ἴσχυων φυγεῖν.  
 κεῖνος γὰρ ἄλλης ἡμέρας, δῇ, ἵππικῶν  
 ἦν, ἥλιου τέλλοντος, ὥκύπους ἄγων,  
 εἰσῆλθε πολλῶν ἀρμάτηλατῶν μέτα. 700  
 εἰς ἦν 'Αχαιὸς, εἰς ἀπὸ Σπάρτης, δύο  
 Λίβυες, ζυγωτῶν ἀρμάτων ἐπιστάται·  
 κάκεῖνος ἐν τούτοισι Θεσσαλὰς ἔχων  
 ἵππους ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας,  
 ξανθοῖσι πώλοις· ἕβδομος Μάγνης ἀνήρ γ. 705  
 ὁ δούρος λεύκιππος, Αἰνιὰν γένος·  
 ἔνατος Αθηνῶν τῶν θεοδόμητῶν ἄτο· αἱ θυσίαι  
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.  
 στάντες δ' οθ', αὐτοὺς οἱ τεταγμένοι βραβῆς  
 κλήροις ἐπηλλαν καὶ χατέστησαν δίφρους, 710  
 χαλκῆς υπαλούσαλπιγγος ηὗαν· οἱ δ' ἄμα  
 ἵπποις ὅμοχλόσακτες γύιας χεροῖν  
 ἐσερσάν· ἐν δὲ πᾶς ἐμεστώθη δρόμος  
 κτυπου χροτητῶν ἀρμάτων· κόνις δ' ἄνω  
 φορεῖθ;. οἷον δὲ πάντες ἀναμεμιγμένοι  
 φείδοχτο κέντρον οὐδὲν, ὡς ὑπερβάλοι. 715  
 χνόας τις αὐτῷ καὶ φρυάγμαθ', ἵππικα.  
 ὅμον γὰρ αὐφι νῶτα καὶ τροχῶν βάφεις,  
 ἥφροιζεν, εἰσέβαλλον ἵππικαὶ πνοαῖ.

κεῖνος δ', ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων, 720  
 ἔχριμπτ' ἀεὶ σύριγγα, δεξιὸν δ' ἀνεὶς  
 σειραῖον ἵππου, σίρυρ τὸν προσκείμενον.  
 καὶ πρὶν μὲν οὕτοις πάντες ἐστασαν δίφροι·  
 ἐπειτα δ' Λίνιανος ἀνδρὸς ἄστομοι / πῶλοι βίᾳ φέρουσιν, ἐκ δ' ὑποστρόφης,  
 τελοῦντες ἐκτον ἔβδομόν τ' ἥδη δρόμον, μέτωπα συμπαίουσι Βαρκαίοις ὕχοις.  
 κάντεῦθεν ἄλλος ἄλλον ἐξ ενὸς κακοῦ  
 ἔθραυε κανεπιπτε, πᾶν δ' ἐπίμπλατό  
 ναναγίων Κρισαῖον ἵππικῶν πέδον. 730  
 γνοὺς δ' οὐκέτι Αθηνῶν δειγός, ἡγιαστρόφος  
 ἔξω παρασπᾷ κάνακωγενεῖς παρειδ  
 κλύδων, ἔφιππον εν μεσῷ κυκλώμενον.  
 ἥλαυνε δ' ἐσχατος μὲν, ὑστέρας δ' ἔχων  
 πώλους Ορέστης τῷ τέλει πίστιν φέρων. 735  
 ὁ δ', ὃς ὅρᾳ μόνον νιν ἐλλειπμένον,  
 ὅξὺν δι' ὥτων κέλαδον ἐνδείσας θοαῖς  
 πώλοις, διώκει, καξισώσαντε ζυγὰ  
 ἥλαυνέτην, τότε ἄλλος ἄλλοθ' ἀτερος  
 κάρα προβάλλων ἵππικῶν ὀχημάτων. 740  
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους  
 ὠρθοῦθ' ὁ τλήμων ὠρθὸς ἐξ ὠρθῶν δίφροιν.  
 ἐπειτα λύων ἥνιαν ἀριστερὰν  
 κάμπτοντος ἵππου, λανθάνει στήλην ἄκραν  
 παίσας. ἔθραυσε δ' ἄξονος μέσας χνόας, 745  
 καξ ἀντύγων ὥλισθε. σὺν δ' ἐλίσσεται  
 τμητοῖς ἴμᾶσι. τοῦ δὲ πίπτοντος πέδῳ,

πῶλοι διεσπάρησαν ἐς μέσον δρόμου.  
 στρατὸς δ', ὅπως ὁρᾶ νιν ἐκπεπτωκότα  
 δίφρων, ἀνωλόλυξε τὸν νεανίαν,  
 οἵ' ἔργα δράσας οἴα λαγχάνει κακὰ,  
 φορούμενος πρὸς οὖδας, ἄλλοτ' οὐρανῷ  
 σκέλη προφαίνων, ἐς τέ νιν διφρηλάται,  
 μόλις κατασχεθόντες ἵππικὸν δρόμον,  
 ἔλυσαν αίματηρὸν, ὥστε μηδένα  
 γνῶναι φίλων ἴδοντ' ἀν ἄθλιον δέμας.  
 καί νιν πυρᾶ κέαντες εὐθὺς, ἐν βραχεῖ  
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ  
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,  
 ὅπως πατρώας τύμβον ἐκλάχοι χθονός.  
 τοιαῦτά σοι ταῦτ' ἐστὶν, ὡς μὲν ἐν λόγοις,  
 ἀλγεινὰ, τοῖς δ' ἴδουσιν, οἵπερ εἴδομεν,  
 μέγιστα πάντων ὃν ὅπωπ' ἐγὼ κακῶν.

## ΧΟΡΟΣ.

φεῦ φεῦ · τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι  
 πρόρριζον, ὡς ἔοικεν, ἐφθαρται γένος.

765

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῆ λέγω,  
 ἢ δεινὰ μὲν, κέρδη δέ ; λυπηρῶς δ' ἔχει,  
 εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.

## ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὕδ' ἀθυμεῖς, ὡς γύναι, τῷ νῦν λόγῳ ;

## ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίκτειν ἐστίν · οὐδὲ γὰρ κακῶς  
 πάσχοντι μῖσος ὃν τέκῃ προσγίγνεται.

770

## ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἥκομεν.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ

οὓτοι μάτην γε. πῶς γὰρ ἀν μάτην λέγοις;  
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια  
προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγὼς,  
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς  
ἀπεξενοῦτο. καί μ', ἐπεὶ τῆσδε χθονὸς  
ἔξηλθεν, οὐκ ἔτ' εἶδεν. ἔγκαλῶν δέ μοι  
φόνους πατρῷους, δείν' ἐπηπείλει τελεῖν.  
ὦστ' οὔτε νυκτὸς ὑπνον οὔτ' ἐξ ἡμέρας  
ἐμὲ στεγάζειν ἥδύν. ἀλλ' δ προστατῶν  
χρόνος διῆγέ μ' αἰὲν ὡς θανουμένην.

775

νῦν δ' — ἡμέρᾳ γὰρ τῇδ' ἀπηλλάγην φόβου  
πρὸς τῆσδ' ἔκείνουν θ'. ἥδε γὰρ μείζων βλάβη  
ξύνοικος ἦν μοι, τούμὸν ἐκπίνουσ' ἀεὶ<sup>780</sup>  
ψυχῆς ἄκρατον αἷμα — νῦν δ' ἔκηλά που  
τῶν τῆσδ' ἀπειλῶν οὔνεχ' ἡμερεύσομεν.

780

785

## ΗΛΕΚΤΡΑ.

οἵμοι τάλαινα. νῦν γὰρ οἰμῶξαι πάρα,  
Ὄρέστα, τὴν σὴν ξυμφορὰν, δοθ' ὁδ' ἔχων  
πρὸς τῆσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς; 790

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οὕτοι σύ. κεῖνος δ' ὡς ἔχει καλῶς ἔχει.

## ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἥκουσεν ὃν δεῖ, κἀπεκύρωσεν καλῶς.

## ΗΛΕΚΤΡΑ.

ῦβριζε. νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οὐκονν Ὁρέστης καὶ σὺ παύσετον τάδε.

795

## ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἀν ἥκοις, ὃ ἔν', ἄξιος τυχεῖν,  
εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

## ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἀν, εἰ τάδ' εὖ κυρεῖ.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

ἥκιστ'· ἐπείπερ οὗτ' ἐμοῦ κατάξι' ἀν  
πράξειας, οὔτε τοῦ πορεύσαντος ἔνου.  
ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν  
ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

800

## ΠΛΕΚΤΡΑ.

ἄρ' ὑμὶν ὡς ἀλγοῦσα κῶδυνωμένη  
δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ  
τὸν υἱὸν ἡ δύστηνος ἄδ' ὄλωλότα;  
ἀλλ' ἐγγελῶσα φροῦδος. ὃ τάλαιν' ἐγώ·  
Ὕπερτα φίλταθ', ὡς μ' ἀπώλεσας θανὼν.

805

ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς  
αἵ μοι μόναι παρῆσαν ἐλπίδων ἔτι,  
σὲ πατρὸς ἥξειν ζῶντα τιμωρόν ποτε  
κάμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;  
μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη  
καὶ πατρός. ἥδη δεῖ με δουλεύειν πάλιν  
ἐν τοῖσιν ἔχθίστοισιν ἀνθρώπων ἐμοὶ,

810

815

φονεῦσι πατρός. ἀρά μοι καλῶς ἔχει ;  
 ἄλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου  
 ξύνοικος ἔσσομ', ἄλλὰ τῇδε πρὸς πύλῃ  
 παρεῖσ' ἐμαυτὴν ἀφίλος αὐτανῆ βίον.  
 πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,  
 τῶν ἔνδον ὄντων . ὡς χάρις μὲν, ἦν κτάνη,  
 λύπη δ', ἐὰν ζῶ . τοῦ βίου δ' οὐδεὶς πόθος.

820

## ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων  
 "Αλιος, εἰ ταῦτ' ἐφορῶντες  
 κρύπτουσιν ἔκηλοι ;

825

## ΗΛΕΚΤΡΑ.

Ἐ Ἐ, αἰαῖ.

## ΧΟΡΟΣ.

ὦ παῖ, τί δακρυεῖς ;

## ΗΛΕΚΤΡΑ.

φεῦ.

## ΧΟΡΟΣ.

μηδὲν μέγ' ἀνσης.

830

## ΗΛΕΚΤΡΑ.

ἀπολεῖς.

## ΧΟΡΟΣ.

πῶς ;

## ΗΛΕΚΤΡΑ.

εἰ τῶν φανερῶς οἰχομένων  
 εἰς Ἀΐδαν ἐλπίδ' ὑποί-  
 σεις, κατ' ἐμοῦ τακομένας  
 μᾶλλον ἐπεμβάσει.

835

824 — 836. = 837 — 848.

*ΧΟΡΟΣ.*

οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις  
ἔρκεσι χρυφθέντα γυναικῶν·  
καὶ νῦν ὑπὸ γαίας

*ΗΛΕΚΤΡΑ.*

ἢ ἔ, ἵώ.

840

*ΧΟΡΟΣ.*

πάμψυχος ἀνάσσει.

*ΗΛΕΚΤΡΑ.*

φεῦ.

*ΧΟΡΟΣ.*

φεῦ δῆτ'· ὄλοα γὰρ—

*ΗΛΕΚΤΡΑ.*

ἔδαμη;

*ΧΟΡΟΣ.*

ναί.

845

*ΗΛΕΚΤΡΑ.*

οἶδ' οἶδ'· ἐφάνη γὰρ μελέτῳ  
ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ'  
οὐτις ἔτ' ἔσθ'· δις γὰρ ἔτ' ἦν,  
φροῦδος ἀναρπασθείς.

*ΧΟΡΟΣ.*

δειλαία δειλαίων κυρεῖς.

*ΗΛΕΚΤΡΑ.*

κάγὼ τοῦδ' ἵστωρ, ὑπερίστωρ,  
πανσύρτῳ παμμήνῳ πολλῶν  
στυγνῶν τ' ἀχέων αἰῶνι.

850

*ΧΟΡΟΣ.*

εἴδομεν ἀ θροεῖς.

849 — 859. = 860 — 870.

ΗΛΕΚΤΡΑ.

μή μέ νυν μηκέτι  
παραγάγῃς, ἵν' οὐ

855

ΧΟΡΟΣ.

τί φῆς;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων  
εὐπατριδᾶν τ' ἀρωγαί.

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφυ μόρος.

860

ΗΛΕΚΤΡΑ.

ἡ καὶ χαλαργοῖς ἐν ἄμιλλαις  
οὔτως, ὡς κείνῳ δυστάνῳ,  
τμητοῖς ὅλκοῖς ἐγκῦρσαι;

ΧΟΡΟΣ.

ἄσκοπος ἀ λώβα.

ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ; εἰ ἔνος  
ἄτερ ἐμᾶν χερῶν

865

ΧΟΡΟΣ.

παπαῖ.

ΗΛΕΚΤΡΑ.

χέκευθεν, οὔτε του τάφου ἀντιάσας  
οὔτε γόων παρ' ἥμῶν.

870

ΧΡΤΣΟΘΕΜΙΣ.

ὑφ' ἥδονῆς τοι, φιλτάτη, διώκομαι,  
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.  
φέρω γὰρ ἥδονάς τε, κανάπανταν ἦν

πάροιθεν εἶχες καὶ κατέστενες κακῶν.

*ΗΛΕΚΤΡΑ.*

πόθεν δ' ἀν εὑροις τῶν ἐμῶν σὺ πημάτων  
ἄρηξιν, οἷς ἵασιν οὐκ ἔνεστιν; 875

*ΧΡΥΣΟΘΕΜΙΣ.*

πάρεστιν· Ορέστης ἡμίν, ἴσθι τοῦτον ἐμοῦ  
κλύουσιν, ἐναργῶς, ὅσπερ εἰσօρᾶς ἐμέ.

*ΗΛΕΚΤΡΑ.*

ἀλλ' ἦ μέμηνας, ως τάλαινα, καπὶ τοῖς  
σαυτῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελᾶς; 880

*ΧΡΥΣΟΘΕΜΙΣ.*

μὰ τὴν πατρώαν ἔστιαν, ἀλλ' οὐχ ὕβρει  
λέγω τάδ', ἀλλ' ἔχεινον ὡς παρόντα νῷν.

*ΗΛΕΚΤΡΑ.*

οἵμοι τάλαινα· καὶ τίνος βροτῶν λόγον  
τόνδ' εἰσακούσασ', ὃδε πιστεύεις ἄγαν;

*ΧΡΥΣΟΘΕΜΙΣ.*

ἔγω μὲν ἐξ ἐμοῦ τε κούκι ἄλλου σαφῆ  
σημεῖον ἴδουσα, τῷδε πιστεύω λόγῳ. 885

*ΗΛΕΚΤΡΑ.*

τίν', ως τάλαιν', ἴδουσα πίστιν; ἐσ τί μοι  
βλέψασα θάλπει τῷδ' ἀνηκέστερον πυρί;

*ΧΡΥΣΟΘΕΜΙΣ.*

πρός νυν θεῶν, ἄκουσον, ως μαθοῦσά μου,  
τὸ λοιπὸν ἦ φρονοῦσαν ἦ μωρὰν λέγεις. 890

*ΗΛΕΚΤΡΑ.*

σὺ δ' οὖν λέγ', εἴσοι τῷ λόγῳ τις ἥδονή.

*ΧΡΥΣΟΘΕΜΙΣ.*

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.

ἐπεὶ γὰρ ἥλθον πατρὸς ἀρχαῖον τάφον,  
ὅρῶ κολώνης ἐξ ἄκρας νεοφόρούτους  
πηγὰς γάλακτος, καὶ περιστεφῆ κύκλῳ  
πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.  
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ  
μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.  
ώς δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον,  
τύμβου προσεῖρπον ἄσσον· ἐσχάτης δ' ὅρῶ  
πυρᾶς νεωρῆ βόστρυχον τετμημένον·  
κεύθὺς τάλαιν' ὡς εἶδον, ἐμπαίει τί μοι  
ψυχῇ σύνηθες ὅμμα, φιλτάτου βροτῶν  
πάντων Ὁρέστου τοῦθ' ὁρᾶν τεκμήριον·  
καὶ χερσὶ βαστάσασα, δυσφημῶ μὲν οὖ,  
χαρᾶ δὲ πίμπλημ' εὐθὺς ὅμμα δαχρύσων.  
καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι  
μή του τόδ' ἀγλαῖσμα πλὴν κείνου μολεῖν.  
τῷ γὰρ προσήκει πλήν γ' ἐμοῦ καὶ σοῦ τόδε;  
κάγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι,  
οὐδ' αὖ σύ. πῶς γάρ; ἦ γε μηδὲ πρὸς θεοὺς  
ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης.  
ἄλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ  
τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν·  
ἄλλ' ἔστ' Ὁρέστου ταῦτα τἀπιτίμια.  
ἄλλ', ω̄ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι  
οὐχ αὖτὸς ἀεὶ δαιμόνων παραστατεῖ.  
νῷν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἵσως  
πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

897

900

905

910

915

*ΗΛΕΚΤΡΑ.*

φεῦ, τῆς ἀνοίας ὥσ σ' ἐποικτείρω πάλαι. 920

*ΧΡΤΣΟΘΕΜΙΣ.*

τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;

*ΗΛΕΚΤΡΑ.*

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

*ΧΡΤΣΟΘΕΜΙΣ.*

πῶς δ' οὐκ ἔγὼ κάτοιδ' ἢ γ' εἴδον ἐμφανῶς;

*ΗΛΕΚΤΡΑ.*

τέθυνηκεν, ὃ τάλαινα· τάκείνου δέ σοι  
σωτῆρι ἔφρει· μηδὲν ἐς κεῖνόν γ' ὅρα. 925

*ΧΡΤΣΟΘΕΜΙΣ.*

οἷμοι τάλαινα· τοῦ τάδ' ἡχουσας βροτῶν;

*ΗΛΕΚΤΡΑ.*

τοῦ πλησίον παρόντος, ἡνίκ' ὄλλυτο.

*ΧΡΤΣΟΘΕΜΙΣ.*

καὶ ποῦ στιν οὗτος; θαῦμά τοί μ' ὑπέρχεται.

*ΗΛΕΚΤΡΑ.*

κατ' οἶκον, ἡδὺς, οὐδὲ μητρὶ δυσχερής.

*ΧΡΤΣΟΘΕΜΙΣ.*

οἷμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν 930  
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;

*ΗΛΕΚΤΡΑ.*

οἷμαι μάλιστ' ἔγωγε τοῦ τεθυνηκότος  
υνημεῖ Ὁρέστου ταῦτα προσθεῖναι τινά.

*ΧΡΤΣΟΘΕΜΙΣ.*

ὃ δυστυχής· ἔγὼ δὲ σὺν χαρᾶ λόγους  
τοιούσδ' ἔχουσ' ἐσπευδον, οὐκ εἰδυῖ' ἀρα  
Ἴν' ἦμεν ἄτης· ἀλλὰ νῦν, δθ' ἵκόμην,

τά τ' ὄντα πρόσθεν ἀλλα θ' εὑρίσκω κακά.

ΗΛΕΚΤΡΑ.

οὗτος ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΤΣΟΘΕΜΙΣ.

ἥ τοὺς θανόντας ἔξαναστήσω ποτέ;

940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὅ γ' εἶπον· οὐ γὰρ ὅδ' ἀφρων ἔφυν.

ΧΡΤΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὃν ἐγὼ φερέγγυος;

ΗΛΕΚΤΡΑ.

τλῆναι σε δρῶσαν ἀν ἐγὼ παραινέσω.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὡφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὅρα, πόνου τοι χωρὶς οὐδὲν εὔτυχεῖ.

945

ΧΡΤΣΟΘΕΜΙΣ.

ὅρα. ξυνοίσω πᾶν ὅσονπερ ἀν σθένω.

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νῦν ἥ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων  
ῶς οὐτις ἡμῖν ἐστιν, ἀλλ' "Αἰδης λαβὼν  
ἀπεστέρηκε, καὶ μόνα λελείμμεθον.

950

ἐγὼ δ', ἔως μὲν τὸν κασίγνητον βίω  
θάλλοντά τ' εἰσήκουον, εἶχον ἐλπίδας,  
φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός·  
νῦν δ' ἡνίκ' οὐκ ἔτ' ἐστιν, εἰς σὲ δὴ βλέπω,  
ὅπως τὸν αὐτόχειρα πατρῷου φόνου  
ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν,

955

*Αἴγισθον.* οὐδὲν γάρ σε δεῖ χρύπτειν μ' ἔτι.  
 ποῖ γὰρ μενεῖς ὁρθυμος, εἰς τίν' ἐλπίδων  
 βλέψασ' ἔτ' ὄρθην; ἢ πάρεστι μὲν στένειν  
 πλούτου πατρῷου κιῆσιν ἐστερημένῃ, 960  
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.  
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως  
 τεύξει ποτ'. οὐ γὰρ ᾥδ' ἄβουλός ἐστ' ἀνὴρ  
*Αἴγισθος,* ὃστε σόν ποτ' ἢ κάμὸν γένος 965  
 βλαστεῖν ἔᾶσαι, πημονὴν αὐτῷ σαφῆ.  
 ἀλλ' ἦν ἐπίσπῃ τοῖς ἐμοῖς βουλεύμασιν,  
 πρῶτον μὲν εὔσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἴσει, τοῦ κασιγνήτου θ' ἄμα.  
 ἔπειτα δ', ὃσπερ ἐξέφυς, ἐλευθέρα 970  
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίων  
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν.  
 λόγῳ γε μὴν εὔχλειαν οὐχ ὁρᾶς ὅσην  
 σαντῇ τε κάμοι προσβαλεῖς πεισθεῖσά μοι;  
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἴδων 975  
 τοιοῦσδ' ἐπαίνοις οὐχὶ δεξιώσεται;  
*"Ιδεσθε τώδε τῷ κασιγνήτῳ, φίλοι,*  
*ἢ τὸν πατρῷον οἶκον ἐξεσωσάτην,*  
*ἢ τοῖσιν ἔχθροῖς εὖ βεβηκόσιν ποτὲ*  
*ψυχῆς ἀφειδήσαντε προύστητην φόνου.* 980  
*τούτῳ φιλεῖν χρή, τώδε χρή πάντας σέβειν.*  
*τώδ' ἔν θ' ἕορταῖς ἔν τε πανδήμῳ πόλει*  
*τιμᾶν ἀπαντας οῦνεκ' ἀνδρείας χρεών.* —  
*τοιαῦτά τοι νῷ πᾶς τις ἐξερεῖ βροτῶν,*

τά τ' ὅντα πρόσθεν ἄλλα θ' εὑρίσκω κακό.

ΗΛΕΚΤΡΑ.

οὗτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,  
τῆς νῦν παρουσῆς πημονῆς λύσεις βάρος.

ΧΡΤΣΟΘΕΜΙΣ.

ἢ τοὺς θανόντας ἔξαναστήσω ποτέ;

940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὅ γ' εἶπον· οὐ γὰρ ὡδὸς ἀφροῦ ἔφυν.

ΧΡΤΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὅν ἐγὼ φερέγγυος;

ΗΛΕΚΤΡΑ.

τλῆναι σε δρῶσαν ἀν ἐγὼ παραινέσω.

ΧΡΤΣΟΘΕΜΙΣ.

ἄλλ' εἰ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὅρα, πόνου τοι χωρὶς οὐδὲν εὔτυχεῖ.

945

ΧΡΤΣΟΘΕΜΙΣ.

ὅρῶ. ξυνοίσω πᾶν ὅσουπερ ἀν σθένω.

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νῦν ἢ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἴσθα καὶ σύ που φίλων  
ῶς οὕτις ἡμῖν ἐστιν, ἄλλ' "Αἰδης λαβὼν  
ἀπεστέρηκε, καὶ μόνα λελείμμεθον.

950

ἐγὼ δ', ἔως μὲν τὸν κασίγνητον βίῳ

θάλλοντά τ' εἰσήκουον, εἶχον ἐλπίδας,

φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός·

νῦν δ' ἡνίκ' οὐκ ἔτ' ἐστιν, εἰς σὲ δὴ βλέπω,

ὅπως τὸν αὐτόχειρα πατρῷου φόνου

955

ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν,

*Αἴγισθον.* οὐδὲν γάρ σε δεῖ χρύπτειν μ' ἔτι.  
 ποῖ γὰρ μενεῖς ὁράθυμος, εἰς τίν' ἐλπίδων  
 βλέψασ' ἔτ' ὄρθην; ή πάρεστι μὲν στένειν  
 πλούτου πατρῷου κτῆσιν ἐστερημένῃ,  
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.  
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως  
 τεύξει ποτ'. οὐ γὰρ ὃδ' ἄβουλός ἐστ' ἀνὴρ  
*Αἴγισθος,* ὃστε σόν ποτ' ή κάμὸν γένος  
 βλαστεῖν ἔᾶσαι, πημονὴν αὐτῷ σαφῆ.  
 ἀλλ' ήν ἐπίσπη τοῖς ἐμοῖς βουλεύμασιν,  
 πρῶτον μὲν εὔσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἶσει, τοῦ κασιγνήτου θ' ἄμα.  
 ἔπειτα δ', ὃσπερ ἔξεφυς, ἐλευθέρα  
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίων  
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν.  
 λόγῳ γε μὴν εὔχλειαν οὐχ ὄρᾶς ὅσην  
 σαυτῇ τε κάμοι προσβαλεῖς πεισθεῖσά μοι;  
 τίς γάρ ποτ' ἀστῶν ή ἔνων ἡμᾶς ἴδων  
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται;  
 "Ιδεσθε τώδε τὰ κασιγνήτω, φίλοι,  
 ὃ τὸν πατρῷον οἶκον ἔξεσωσάτην,  
 ὃ τοῖσιν ἔχθροῖς εὖ βεβηκόσιν ποτὲ  
 ψυχῆς ἀφειδήσαντε προύστητην φόνου.  
 τούτω φιλεῖν χρὴ, τώδε χρὴ πάντας σέβειν.  
 τώδ' ἔν θ' ἕορταῖς ἔν τε πανδήμῳ πόλει  
 τιμᾶν ἀπαντας οῦνεκ' ἀνδρείας χρεών.—  
 τοιαῦτά τοι νῷ πᾶς τις ἔξερεῖ βροτῶν,

ζώσαιν θανούσαιν θ' ὥστε μὴ ἀλιπεῖν κλέος. 985  
 ἄλλ', ὡς φίλη, πείσθητι, συμπόνει πατρὶ,  
 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ,  
 παῦσον δὲ σαυτὴν, τοῦτο γιγνώσκουσ', ὅτι  
 ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.

## ΧΟΡΟΣ.

ἐν τοῖς τοιούτοις ἔστιν ἡ προμηθία 990  
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

## ΧΡΤΣΟΘΕΜΙΣ.

καὶ πρίν γε φωνεῖν, ὡς γυναικες, εἰ φρενῶν  
 ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἂν  
 τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.

ποῖ γάρ ποτ' ἐμβλέψασα, τοιοῦτον θράσος 995  
 αὐτή θ' ὁπλίζει, κάμ' ὑπηρετεῖν καλεῖς;  
 οὐκ εἰσορᾶς; γυνὴ μὲν, οὐδ' ἀνὴρ ἔφυς,  
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.

δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,  
 ἡμῖν δ' ἀποδῆει κὰπὶ μηδὲν ἔρχεται. 1000

τίς οὖν, τοιοῦτον ἄνδρα βουλεύων ἔλεῖν,  
 ἄλυπος ἄτης ἔξαπαλλαχθήσεται;

ὅρα, κακῶς πράσσοντε μὴ μείζω κακὰ  
 κτησώμεθ', εἰ τις τούσδ' ἀκούσεται λόγους.

λύει γάρ ἡμᾶς οὐδὲν οὐδ' ἐπιτρελεῖ 1005  
 βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.

οὐ γάρ θανεῖν ἔχθιστον, ἄλλ' ὅταν θανεῖν  
 χρήζων τις εἴτα μηδὲ τοῦτ' ἔχῃ λαβεῖν.

ἄλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν  
 ἡμᾶς τ' ὀλέσθαι καξερημῶσαι γένος, 1010

κατάσχεις ὄφγήν. καὶ τὰ μὲν λελεγμένα  
ἀρρέητ' ἔγώ σοι κάτελῆ φυλάξομαι,  
αὐτὴ δὲ νοῦν σχέσις ἀλλὰ τῷ χρόνῳ ποτὲ,  
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

## ΧΟΡΟΣ.

πείθον. προνοίας οὐδὲν ἀνθρώποις ἔφυ  
κέρδος λαβεῖν ἀμεινον, οὐδὲ νοῦ σοφοῦ.

1015

## ΗΛΕΚΤΡΑ.

ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'  
ἡδη σ' ἀπορρίψουσαν ἀπηγγελλόμην.  
ἀλλ' αὐτόχειρί μοι μόνη τε δραστέον  
τούργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020

## ΧΡΤΣΟΘΕΜΙΣ.

φεῦ·

εἴθ' ἥφελες τοιάδε τὴν γνώμην πατρὸς  
θυνήσκοντος εἶναι· πάντα γὰρ κατειργάσω.

## ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

## ΧΡΤΣΟΘΕΜΙΣ.

ᾶσκει τοιαύτη νοῦν δι' αἰῶνος μένειν

## ΗΛΕΚΤΡΑ.

ῶς οὐχὶ συνδράσουσα νουθετεῖς τάδε.

1025

## ΧΡΤΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

## ΗΛΕΚΤΡΑ.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

## ΧΡΤΣΟΘΕΜΙΣ.

ἀνέξομαι κλύουσα χῶταν εὗ λέγης.

*ΗΛΕΚΤΡΑ.*

ἀλλ' οὐ ποτ' ἔξι ἐμοῦ γε μὴ πάθῃς τόδε.

*ΧΡΤΣΟΘΕΜΙΣ.*

μακρὸς τὸ κρῖναι ταῦτα χὼ λοιπὸς χρόνος.

1030

*ΗΛΕΚΤΡΑ.*

ἄπελθε. σοὶ γὰρ ὡφέλησις οὐκ ἔνι.

*ΧΡΤΣΟΘΕΜΙΣ.*

ἔνεστιν. ἀλλὰ σοὶ μάθησις οὐ πάρα.

*ΗΛΕΚΤΡΑ.*

ἔλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῆ.

*ΧΡΤΣΟΘΕΜΙΣ.*

οὐδ' αὖ τοσοῦτον ἔχθος ἔχθαιρω σ' ἐγώ.

*ΗΛΕΚΤΡΑ.*

ἀλλ' οὖν ἐπίστω γ' οἶ μ' ἀτιμίας ἄγεις.

1035

*ΧΡΤΣΟΘΕΜΙΣ.*

ἀτιμίας μὲν οὖν, προμηθίας δέ σου.

*ΗΛΕΚΤΡΑ.*

τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ;

*ΧΡΤΣΟΘΕΜΙΣ.*

ὅταν γὰρ εὖ φρονῆς, τόθ' ἥγήσει σὺ νῶν.

*ΗΛΕΚΤΡΑ.*

ἥ δεινὸν εὖ λέγονταν ἔξαμαρτάνειν.

*ΧΡΤΣΟΘΕΜΙΣ.*

εἴρηκας ὁρθῶς φὲ σὺ πρόσκεισαι κακῷ.

1040

*ΗΛΕΚΤΡΑ.*

τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;

*ΧΡΤΣΟΘΕΜΙΣ.*

ἀλλ' ἔστιν ἔνθα χὴ δίκη βλάβην φέρει.

*ΗΛΕΚΤΡΑ.*

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἔμε.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγεῖσά σε.

1045

ΧΡΤΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθὲς, οὐδὲ βουλεύσει πάλιν;

ΗΛΕΚΤΡΑ.

βουλῆς γὰρ οὐδέν εἶστιν ἔχθιον κακῆς.

ΧΡΤΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὅν ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάλαι δέδοκται ταῦτα, κοὐ νεωστί μοι.

ΧΡΤΣΟΘΕΜΙΣ.

ἄπειμι τοίνυν. ὃντε γὰρ σὺ τάμ' ἔπη  
τολμᾶς ἐπαινεῖν, οὗτ' ἐγὼ τοὺς σοὺς τρόπους.

ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέψομαι ποτε,  
οὐδ' ἦν σφόδρ' ἴμείρουσα τυγχάνης. ἐπεὶ  
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι  
φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς  
ηδη βεβήκης, τάμ' ἐπαινέσεις ἔπη.

ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς  
ἔσορώμενοι τροφᾶς κηδομένους ἀφ' ὅν τε βλάστω-  
σιν ἀφ' ὅν τ' ὅνασιν εὔρωσι, τάδ' οὐκ ἐκ' ἵσας  
τελοῦμεν;

1061

1058 — 1069. = 1070 — 1081.

ἀλλ', οὐ τὰν Διὸς ἀστραπὰν  
καὶ τὰν οὐρανίαν Θέμιν,  
δαρὸν οὐκ ἀπόνητοι.

1065

Ὥ χθονία βροτοῖσι φάμα, κατά μοι βόασσον οἰκτρὰν  
ὅπα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ'  
ὄνειδη.

ὅτι σφὶν ἥδη τὰ μὲν ἐκ δόμων νοσεῖ,\*

1070

τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκ ἔτ' ἔξι-  
σοῦται

φιλοτασίῃ διαίτᾳ. πρόδοτος δὲ μόνα σαλεύει

\* Ἡλέκτρα, τὸν ἀεὶ πατρὸς

1075

δειλαία στενάχουσ', ὅπως

ἄ πάνδυρτος ἀηδῶν,

οὐτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν  
ἔτοίμα,

διδύμαν ἔλοῦσ' Ἐρινύν. τίς ἀν εὔπατρις ὅδε  
βλάστοι;

1080

οὐδεὶς τῶν ἀγαθῶν γὰρ,

ζῶν κακῶς, εὔκλειαν αἰσχῦναι θέλει

νώνυμος, ὃ παῖ παῖ,

1084

ώς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἶλου,

τὸ μὴ καλὸν καθοπλίσασα, δύο φέρειν ἐν ἐνὶ λόγῳ,  
σοφά τ' ἀρίστα τε παῖς κεκλῆσθαι.

ζώης μοι καθύπερθεν

1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, δσον  
νῦν ὑπόχειρ ναίεις.

Ἐπεί σ' ἐφεύρηκα μοίρᾳ μὲν οὐκ ἐσθλᾶ

1082 — 1089. = 1090 — 1097.

βεβῶσαν· ἀδὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε  
φερομέναν 1095

ἀριστα τῷ Ζηνὸς εὔσεβείᾳ. 1097

*ΟΡΕΣΤΗΣ.*

ἄρ', ω γυναικες, ὅρθα τ' εἰσηκούσαμεν,  
ὅρθως δ' ὁδοιποροῦμεν ἐνθα χρῆζομεν;

*ΧΟΡΟΣ.*

εί δ' ἔξερευνᾶς, καὶ τί βουληθεὶς πάρει; 1100

*ΟΡΕΣΤΗΣ.*

Αἴγισθον ἐνθ' ὥχηκεν ἴστορῶ πάλαι.

*ΧΟΡΟΣ.*

ἀλλ' εὖ θ' ἵκάνεις, χὼ φράσας ἀζήμιος.

*ΟΡΕΣΤΗΣ.*

τίς οὖν ἀν ὑμῶν τοῖς ἔσω φράσειεν ἀν  
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν;

*ΧΟΡΟΣ.*

ηδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεών. 1105

*ΟΡΕΣΤΗΣ.*

ἴθ', ω γύναι, δήλωσον εἰσελθοῦσ', ὅτι  
Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.

*ΗΛΕΚΤΡΑ.*

οἵμοι τάλαιν', οὐ δή ποθ' ἡσ ἡκούσαμεν  
φήμης φέροντες ἐμφανῆ τεκμήρια;

*ΟΡΕΣΤΗΣ.*

οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλά μοι γέρων 1110  
ἔφειτ' Ὁρέστον Στρόφιος ἀγγεῖλαι πέρι.

*ΗΛΕΚΤΡΑ.*

εί δ' ἔστιν, ωξέν'; ὡς μ' ὑπέρχεται φόβος.

*ΟΡΕΣΤΗΣ.*

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ

τεύχει θανόντος, ὡς ὄρᾶς, κομίζουμεν.

## ΗΛΕΚΤΡΑ.

οἳ γὰ τάλαινα, τοῦτ' ἐκεῖν' ἥδη σαφές.  
πρόχειρον ἄχθος, ὡς ἔοικε, δέρχομαι.

1115

## ΟΡΕΣΤΗΣ.

εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,  
τόδ' ἄγγος ἵσθι σῶμα τούκείνου στέγον.

## ΗΛΕΚΤΡΑ.

ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἴπερ τόδε  
κέκευθεν αὐτὸν τεύχος, εἰς χεῖρας λαβεῖν,  
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὅμοῦ  
ἔχει τῇδε κλαύσω κάποδύρωμαι σποδῷ.

1120

## ΟΡΕΣΤΗΣ.

δόθ', ἦτις ἐστὶ, προσφέροντες. οὐ γὰρ ὡς  
ἐν δυσμενείᾳ γ' οὖσ' ἐπαιτεῖται τάδε,  
ἄλλ' ἢ φίλων τις, ἢ πρὸς αἷματος φύσιν.

1125

## ΗΛΕΚΤΡΑ.

ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ<sup>1</sup>  
ψυχῆς Ὀρέστου λοιπὸν, ὡς σ' ἀπ' ἔλπίδων  
οὐχ ὕνπερ ἐξέπεμπον εἰσεδεξάμην.

νῦν μὲν γὰρ οὐδὲν ὅντα βασιάζω χεροῖν,  
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.  
ὡς ὕφελον πάροιθεν ἐκλιπεῖν βίον,

1130

πρὶν ἐσ ἔξενην σε γαῖαν ἐκπέμψαι, χεροῖν  
κλέψας ταῖνδε, κάνασσασθαι φόνου,  
ὅπως θανὼν ἔκεισο τῇ τόθ' ἥμέρᾳ,  
τύμβου πατρώου κοινὸν εἰληχώς μέρος.  
νῦν δ' ἐκτὸς οἴκων κάπι γῆς ἄλλης φυγὰς

1135

κακῶς ἀπώλον, σῆς κασιγνήτης δίχα.  
 κοῦτ' ἐν φίλαισι χερσὶν ἡ τάλαιν' ἐγὼ  
 λουτροῖς ἐκόσμησ', οὔτε παμφλέκτου πυρὸς  
 ἀνειλόμην, ὡς εἰκὸς, ἄθλιον βάρος. 1140  
 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας  
 σμεκρὸς προσήκεις δύκος ἐν σμικρῷ κύτει.  
 οἵμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ  
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε  
 μητρὸς σύ γ' ἥσθα μᾶλλον ἢ κάμοῦ φίλος,  
 οὐθ' οἵ κατ' οἶκον ἤσαν, ἀλλ' ἐγὼ τροφός.  
 ἐγὼ δ' ἀδελφὴ σοὶ προσηνδώμην ἀεί.  
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μᾶ  
 θανόντα σὺν σοί. πάντα γάρ συναρπάσας, 1150  
 θύελλ' ὅπως, βέβηκας. οἴχεται πατήρ.  
 τέθνηκ' ἐγώ σοι. φροῦδος αὐτὸς εἰς θανών.  
 γελῶσι δ' ἔχθροί· μαίνεται δ' ὑφ' ἥδονῆς  
 μήτηρ ἀμήτωρ, ἦς ἐμοὶ σὺ πολλάκις  
 φήμας λάθρα προῦπεμπεις, ὡς φανούμενος 1155  
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς  
 δαίμων, ὁ αός τε κάμος ἐξαφείλετο,  
 ὃς σ' ὠρέ μοι προῦπεμψεν, ἀντὶ φιλτάτης  
 μορφῆς σποδόν τε καὶ σκιὰν ἀνωφέλη.  
 οἵμοι μοι. 1160  
 ὃ δέμας οἰκτρόν. φεῦ φεῦ.  
 ὃ δεινοτάτας, οἵμοι μοι,  
 πεμφθεὶς κελεύθους, φίλταθ', ὃς μ' ἀπώλεσας.  
 ἀπώλεσας δῆτ', ὃ κασίγνητον κάρα.

τοιγὰρ σὺ δέξαι μ' ἐσ τὸ σὸν τόδε στέγος,1165  
 τὴν μηδὲν εἰς τὸ μηδὲν, ὡς σὺν σοὶ κάτω  
 ναίω τὸ λοιπόν. καὶ γὰρ ἥνικ' ἥσθ' ἄνω,  
 ξὺν σοὶ μετεῖχον τῶν ἵσων· καὶ νῦν ποθῶ  
 τοῦ σοῦ θανοῦσα μὴ 'πολείπεσθαι τάφου,  
 τοὺς γὰρ θανόντας οὐχ ὁρᾶ λυπουμένους.1170

## ΧΟΡΟΣ.

Θυητοῦ πέφυκας πατρὸς, Ἡλέκτρα, φρόνει·  
 Θυητὸς δ' Ὁρέστης· ὅστε μὴ λίαν στένε.  
 πᾶσιν γὰρ ἥμιν τοῦτ' ὀφείλεται παθεῖν.

## ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχανῶν  
 ἔλθω; χρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω.1175

## ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

## ΟΡΕΣΤΗΣ.

ἥ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

## ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἔκεινο, καὶ μάλ' ἀθλίως ἔχον.

## ΟΡΕΣΤΗΣ.

οἵμοι ταλαινῆς ἄρα τῇσδε συμφορᾶς.

## ΗΛΕΚΤΡΑ.

τί δὴ ποτ', ὃξέν', ἀμφ' ἔμοὶ στένεις τάδε;1180

## ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως κἀθέως ἐφθαρμένον.

## ΗΛΕΚΤΡΑ.

οὗτοι ποτ' ἄλλην ἦ μὲ δυσφημεῖς, ξένε.

## ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

τί δή ποτ', φένεν', ὅδ' ἐπισκοπῶν στένεις;

ΟΡΕΣΤΗΣ.

τὸς οὐκ ἄρ' ἥδη τῶν ἐμῶν οὐδὲν κακῶν.

1185

ΗΛΕΚΤΡΑ.

Ἐν τῷ διέγγωσ τοῦτο τῶν εἰρημένων;

ΟΡΕΣΤΗΣ.

ὅρων σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὅρφες γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτο ἀν τῶνδ' ἔτ' ἐχθίω βλέπειν;

ΗΛΕΚΤΡΑ.

όθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίᾳ.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκῃ τῇδε προτρέπει βροτῶν;

ΗΛΕΚΤΡΑ.

μητηρὶ καλεῖται. μητρὶ δ' οὐδὲν ἐξισοῖ.

ΟΡΕΣΤΗΣ.

τί δροῦσα; πότερα χερσὶν, ή λύμῃ βίου;

1195

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρῆσσαν οὐδ' ὁ κωλύσων πάρα;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'. δις ἦν γάρ μοι σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

ὦ δύσποτμ', ὡς ὅρῶν σ' ἐποικτείρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νῦν ἵσθ' ἐποικτείρας ποτέ.

1200

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἦκω τοῖς ἵσοις ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐδὲ δὴ ποθ' ἥμīν ἔνγγενης ἦκεις ποθέν;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἀν, εἰ τὸ τῶνδ' εὔνουν πάρα.

ΗΛΕΚΤΡΑ.

ἀλλ' ἔστιν εὔνουν, ὅστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθεις τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.

1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα, πρὸς θεῶν, τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πείθου λέγοντι κούχῳ ἀμαρτήσει ποτέ.

ΗΛΕΚΤΡΑ.

μὴ, πρὸς γενείου, μὴ ἔξελη τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

οὐ φῆμ' ἐάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν,

Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

ΟΡΕΣΤΗΣ.

εὔφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντα ἀδελφὸν οὐ δίκῃ στένω;

*ΟΡΕΣΤΗΣ.*

οὐδὲ σοι προσήκει τὴνδε προσφωνεῖν φάτιν.

*ΗΛΕΚΤΡΑ.*

οὐτως ἄτιμός εἰμι τοῦ τεθνηκότος;

*ΟΡΕΣΤΗΣ.*

ἄτιμος οὐδενὸς σὺ· τοῦτο δ' οὐχὶ σόν.

1215

*ΗΛΕΚΤΡΑ.*

εἴπερ γ' Ὁρέστου σῶμα βαστάζω τόδε.

*ΟΡΕΣΤΗΣ.*

ἄλλ' οὐκ Ὁρέστου, πλὴν λόγῳ γ' ἡσκημένον.

*ΗΛΕΚΤΡΑ.*

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;

*ΟΡΕΣΤΗΣ.*

οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

*ΗΛΕΚΤΡΑ.*

πῶς εἶπας, ὦ παῖ;

*ΟΡΕΣΤΗΣ.*

ψεῦδος οὐδὲν ὅν λέγω. 1220

*ΗΛΕΚΤΡΑ.*

ἢ ζῆ γὰρ ἀνήρ;

*ΟΡΕΣΤΗΣ.*

εἴπερ ἔμψυχός γ' ἐγώ.

*ΗΛΕΚΤΡΑ.*

ἢ γὰρ σὺ κεῖνος;

*ΟΡΕΣΤΗΣ.*

τὴνδε προσβλέψασά μου  
σφραγῖδα πατρὸς, ἔκμαθ' εἰς σαφῆ λέγω.

*ΗΛΕΚΤΡΑ.*

ὦ φίλτατον φῶς.

γε, σοῦ πεφηνότος,  
μεταβάλοιτ' ἀν ὅδε σιγὰν λόγων;  
ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐσεῖδον.

## ΟΡΕΣΤΗΣ.

τόι' εἶδες, δῆτε θεοί μ' ἐπώτρυναν μολεῖν  
\* \* \* \*

## ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν  
τᾶς πάρος ἔτι χάριτος, εἰς σε θεὸς ἐπόρισεν  
ἀμέτερα πρὸς μέλαθρα· δαιμόνιον  
αὐτὸ τίθημ' ἔγώ.

265

1270

## ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὁκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ  
δέδοικα λίαν ἡδονῇ νικωμένην.

## ΗΛΕΚΤΡΑ.

ἴῳ χρόνῳ μακρῷ φιλτάταν  
ὅδὸν ἐπαξιώσας ὅδέ μοι φανῆναι,  
μή τί με, πολύπονον ὅδ' ἴδων

1275

## ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω;

## ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσῃς  
τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

## ΟΡΕΣΤΗΣ.

ἡ κάρτα κἄν ἄλλοισι θυμοίμην ἴδων.

## ΗΛΕΚΤΡΑ.

ξιναινεῖς;

## ΟΡΕΣΤΗΣ.

τεψὴν οὐ;

1280

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν "Αρτεμιν  
τὰν αἰὲν ἀδμήταν,  
τόδε μὲν οὖ ποτ' ἀξιώσω τρέσαι  
περισσὸν ἄχθος ἔνδον γυναικῶν ὅν ἀεί.

1240

ΟΡΕΣΤΗΣ.

ὅρα γε μέν τοι, καν γυναιξὶν ὡς "Ἄρης  
ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.

ΗΛΕΚΤΡΑ.

ὅτοτοτοτοῖ τοτοῖ,  
ἀνέφελον ἐπέβαλες, οὐ ποτε καταλύσιμον,  
οὐδέ ποτε λησόμενον, ἀμέτερον  
οἶον ἔφυ, κακόν.

1245

1250

ΟΡΕΣΤΗΣ.

ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία  
φράζῃ, τότ' ἔργων τῶνδε μεμνῆσθαι χρεών.

ΗΛΕΚΤΡΑ.

ὅ πᾶς ἔμοι  
ὅ πᾶς ἀν πρέποι παρὼν ἐννέπειν  
τάδε δίκα χρόνος.  
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

1255

ΟΡΕΣΤΗΣ.

ξύμφημι κάγώ. τοιγαροῦν σώζον τόδε.

ΗΛΕΚΤΡΑ.

τί δρῶσα;

ΟΡΕΣΤΗΣ.

οὖ μή 'στι καιρὸς, μὴ μακρὰν βούλου λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἀν ἀδίαν

1260

γε, σοῦ πεφηνότος,  
μεταβάλοιτ' ἀν ὅδε σιγὰν λόγων;  
ἐπεὶ σε νῦν ἀφράστως ἀέλπιτος τ' ἔσεῖδον.

## ΟΡΕΣΤΗΣ.

τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν  
\* \* \* \*

## ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν  
τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν  
ἀμέτερα πρὸς μέλαθρα· δαιμόνιον  
αὐτὸ τίθημ' ἐγώ.

265

1270

## ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὄχνῳ χαίρουσαν εἰργαθεῖν, τὰ δὲ  
δέδοικα λίαν ἡδονῇ νικωμένην.

## ΗΛΕΚΤΡΑ.

ἰὼ χρόνῳ μακρῷ φιλτάταν  
ὅδὸν ἐπαξιώσας ὅδέ μοι φανῆναι,  
μή τί με, πολύπονον ὅδ' ἰδὼν

1275

## ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω;

## ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσῃς  
τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

## ΟΡΕΣΤΗΣ.

ἡ χάρτα κἄν ἄλλοισι θυμοίμην ἴδων.

## ΗΛΕΚΤΡΑ.

ξιναῖνεῖς;

## ΟΡΕΣΤΗΣ.

τί μὴν οὐ;

1280

## ΗΛΕΚΤΡΑ.

ὦ φίλαι, ἔκλυον ἀν ἐγὼ οὐδ' ἀν ἥλπισ' αὐδάν.

ἔσχον ὁργὰν

ἀναυδον, οὐδὲ σὺν βοῇ κλύουσα  
τάλαινα. νῦν δ' ἔχω σε· προύφατης δὲ  
φιλιάταν ἔχων πρόσοψιν,  
ἄς ἐγὼ οὐδ' ἀν ἐν κακοῖς λαθοίμαν.

1285

## ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,  
καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με,  
μήθ' ὡς πατρῷαν κτῆσιν Αἴγισθος δόμων  
ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.

1290

χρόνου γὰρ ἀν σοι καιρὸν ἔξειργοι λόγοι.  
ἄ δ' ἀρμόσσει μοι τῷ παρόντι νῦν χρόνῳ  
σήμαιν', ὅπου φανέντες ἥ κεκρυμμένοι  
γελῶντας ἔχθροὺς παύσομεν τῇ νῦν ὄδῳ.

1295

οὐτως δ', ὅπως μήτηρ σε μὴ πιγνώσεται  
φαιδρῷ προσώπῳ, νῶν ἐπελθόντοιν δόμους·  
ἀλλ' ὡς ἐπ' ἄτῃ τῇ μάτην λελεγμένῃ  
στέναζ'. ὅταν γὰρ εὐτυχήσωμεν, τότε  
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.

1300

## ΗΛΕΚΤΡΑ.

ἀλλ', ως κασίγνηθ', ὃδ' ὅπως καὶ σοὶ φίλον,  
καὶ τούμὸν ἔσται τῇδ'. ἐπεὶ τὰς ἴδονάς,  
πρὸς σοῦ λαβοῦσα, κούκη ἐμὰς, ἐκτησάμην.  
κούδ' ἀν σε λυπήσασα δεξαίμην βραχὺ<sup>1305</sup>  
αὐτὴ μέγ' εὔρεῖν κέρδος. οὐ γὰρ ἀν καλῶς  
ὑπηρετοίην τῷ παρόντι δαίμονι.

ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οῦ; κλύων  
όδοινεκ' Λίγισθος μὲν οὐ κατὰ στέγας,  
μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσῃς ποθ', ἃς  
γέλωτι φαιδρὸν τούμὸν ὄψεται κάρα.

1310

μῆσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,  
κάπει σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω χαρᾶς  
δακρυφρόοοῦσα. πῶς γὰρ ἀν λήξαιμ' ἔγὼ,  
ἥτις μιᾶς σε τῇδ' ὅδῷ θανόντα τε

1315

καὶ ζῶντ' ἐσεῖδον; εἱργασαι δέ μ' ἄσκοπα.  
ὦστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἀν

τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὁρᾶν.

δτ' οὖν τοιαύτην ἡμὶν ἐξήκεις ὁδὸν,

ἄρχ' αὐτὸς ὡς σοι θυμός. ὡς ἔγὼ μόνη

οὐκ ἀν δυοῖν ἥμαρτον· ή γὰρ ἀν καλῶς

1320

ἔσωσ' ἐμαυτὴν, ή καλῶς ἀπωλόμην.

## ΧΟΡΟΣ.

σιγᾶν ἐπήνεστ'. ὡς ἐπ' ἐξόδῳ κλύω  
τῶν ἔνδοθεν χωροῦντος.

## ΗΛΕΚΤΡΑ.

εἰσιτ', ὡς ξένοι,

ἄλλως τε καὶ φέροντες οἵ' ἀν οὔτε τις  
δόμων ἀπώσαιτ', οὔτ' ἀν ἡσθείη λαβών.

1325

## ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλεῖστα μῶροι καὶ φρενῶν τητώμενοι,  
πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,  
ἢ νοῦς ἔνεστιν οὕτις ὑμῖν ἐγγενῆς,  
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς  
τοῖσιν μεγίστοις ὄντες οὐ γιγνώσκετε;

1330

ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ ἔχοντα ἐγὼ  
πάλαι φυλάσσων, ἦν ἀν ύμῖν ἐν δόμοις  
τὰ δρώμεν' ύμῶν πρόσθεν ἢ τὰ σώματα.  
νῦν δ' εὐλάβειαν τῶνδε προύθέμην ἐγώ.  
καὶ νῦν, ἀπαλλαχθέντε τῶν μακρῶν λόγων      1335  
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾶ βοῆς,  
εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν  
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμῆ.

ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι;

ΠΑΙΔΑΓΩΓΟΣ.

καλῶς. ὑπάρχει γάρ σε μὴ γνῶναι τινα.      1340

ΟΡΕΣΤΗΣ.

τῆγγειλας, ὡς ἔοικεν, ὡς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἰς τῶν ἐν "Αἰδου μάνθαν' ἐνθάδ' ὃν ἀνήρ.

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;

ΠΑΙΔΑΓΩΓΟΣ.

τελουμένων, εἴποιμ' ἄν. ὡς δὲ νῦν ἔχει,  
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.      1345

ΗΛΕΚΤΡΑ.

τίς οὗτός ἔστ', ἀδελφέ; πρὸς θεῶν φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ' ὅτῳ μ' ἔδωκας εἰς χέρας ποτέ;

## ΗΛΕΚΤΡΑ.

ποίῳ; τί φωνεῖς;

## ΟΡΕΣΤΗΣ.

οῦ τὸ Φωκέων πέδον  
ὑπεξεπέμφθην, σῆ προμηθίᾳ, χεροῖν.

1350

## ΗΛΕΚΤΡΑ.

ἥ κεῖνος οὗτος, ὅν ποτ' ἐκ πολλῶν ἔγα  
μόνον προσεῦρον πιστὸν ἐν πατρὸς φύνῳ;

## ΟΡΕΣΤΗΣ.

ὅδ' ἔστι. μή μ' ἔλεγχε πλείοσιν λόγοις.

## ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων  
Ἄγαμέμνονος, πῶς ἥλθες; ἡ σὺ κεῖνος εἰ,  
ὅς τόνδε κάμ' ἔσωσας ἐκ πολλῶν πόνων;  
ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων  
ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι  
ἔυνών μ' ἔληθες οὐδ' ἔφαινες; ἀλλά με  
λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἔμοι.  
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσօρᾶν δοκῶ·  
χαῖρ'· ἵσθι δ' ὡς μάλιστά σ' ἀνθρώπων ἔγα  
ἥχθηρα κάφιλησ' ἐν ἡμέρᾳ μιᾶ.

1355

1360

## ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,  
πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι,  
αἳ ταῦτά σοι δείξουσιν, Ἡλέκτρα, σαφῆ.  
σφῶν δ' ἐννέπω γω τοῖν παρεστώτοιν, ὅτι  
νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·  
νῦν οὕτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,

1365

φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις  
ἄλλοισι τούτων πλείοσιν μαχούμενοι.

1370

*ΟΡΕΣΤΗΣ.*

οὐκ ἀν μακρῶν ἔθ' ήμιν οὐδὲν ἀν λόγων,  
Πυλάδη, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος  
χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδη  
Θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε.

1375

*ΗΛΕΚΤΡΑ.*

ἄναξ "Απολλον, ἔλεως αὐτοῖν κλύε,  
ἔμοῦ τε πρὸς τούτοισιν, ἢ σε πολλὰ δὴ,  
ἀφ' ὧν ἔχοιμι, λιπαρεῖ προὔστην χερί.  
νῦν δ', ὃ Λύκει' "Απολλον, ἐξ οἶων ἔχω,  
αἰτῶ, προπιτνῶ, λίσσομαι, γενοῦ πρόφρων  
ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,  
καὶ δεῖξον ἀνθρώποισι τάπιτίμια  
τῆς δυσδεβείας οἷα δωροῦνται θεοί.

1380

*ΧΟΡΟΣ.*

ἴδεθ' δῆπη προνέμεται  
τὸ δυσέριστον αἷμα φυσῶν "Αρης.  
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι  
μετάδρομοι κακῶν πανουργημάτων  
ἄφυκτοι κύνες,  
ῶστ' οὐ μακρὰν ἔτ' ἀμμένει  
τοῦμὸν φρενῶν ὅνειρον αἰωρούμενον.  
παράγεται γὰρ ἐνέρων  
δολιόποντος ἀρωγὸς εἴσω στέγας,  
ἀρχαιόπλοντα πατρὸς εἰς ἐδώλια,

1385

1384 — 1390. = 1391 — 1397.

νεακόνητον αἷμα χειροῖν ἔχων  
δὲ Μαιάς δὲ παῖς 1395  
· Ερμῆς σφ' ἄγει, δόλον σκότῳ  
κρύψας, πρὸς αὐτὸ τέρμα, κούκη τ' ἀμμένει.

## ΗΛΕΚΤΡΑ.

ὦ φίλιται γυναικεῖς, ἀνδρεῖς αὐτίκα  
τελοῦσι τοῦργον · ἀλλὰ σῆγα πρόσμενε.

## ΧΟΡΟΣ.

πῶς δή; τί νῦν πράσσουσιν;

## ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον 1400  
λέβητα κοσμεῖ, τῷ δὲ ἐφέστατον πέλας.

## ΧΟΡΟΣ.

σὺ δὲ ἐκτὸς ἥξας πρὸς τί;

## ΗΛΕΚΤΡΑ.

φρουρήσουσ', διπος  
Αἴγισθος ἡμᾶς μὴ λάθῃ μολὼν ἔσθι.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

αἰαῖ. ὦ στέγαι  
φίλων ἔρημοι, τῶν δὲ ἀπολλύντων πλέα. 1405

## ΗΛΕΚΤΡΑ.

βοῶ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι;

## ΧΟΡΟΣ.

ἥκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.

## ΚΛΤΤΑΙΜΝΗΣΤΡΑ.

οἵμοι τάλαιν'. Αἴγισθε, ποῦ ποτ' ἐν κυρεῖς;

## ΗΛΕΚΤΡΑ.

ἰδοὺ μάλ' αὖ θροεῖ τις.

1398 — 1421. = 1422 — 1441.

**ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.**

ῳ τέκνον τέκνον, 1410

οῖχτειρε τὴν τεκοῦσαν.

**ΗΛΕΚΤΡΑ.**

ἀλλ' οὐκ ἐκ σέθεν

φῶκτείρεθ' οὗτος, οὐδ' ὁ γεννήσας πατήρ.

**ΧΟΡΟΣ.**

τὸν πόλις, τὸ γενεὰ τάλαινα, νῦν σε  
μοῖρα καθαμερία φθίνει φθίνει.

**ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.**

ὤμοι πέπληγμαί.

**ΗΛΕΚΤΡΑ.**

· παιῶν, εἰ σθένεις, διπλῆν. 1415

**ΚΛΑΤΤΑΙΜΝΗΣΤΡΑ.**

ὤμοι μάλ' αὖθις.

**ΗΛΕΚΤΡΑ.**

εἰ γὰρ Αἴγισθῷ γ' ὅμοῦ.

**ΧΟΡΟΣ.**

τελοῦσ' ἀραί· ζῶσιν οἵ γᾶς ὑπαὶ κείμενοι.

πολύρρυτον γὰρ αἷμ' ὑπεξαιροῦσι τῶν  
κτενόντων οἵ πάλαι θανόντες.

καὶ μὴν πάρεισιν οἶδε· φοινία δὲ χεὶρ  
στάζει θυηλῆς <sup>τὸ</sup> Άρεος, οὐδὲν δὲ ἔχω λέγειν —

**ΗΛΕΚΤΡΑ.**

<sup>τὸ</sup> Ορέστα, πῶς κυρεῖ \*;

**ΟΡΕΣΤΗΣ.**

τάν δόμοισι μὲν

καλῶς, <sup>τὸ</sup> Απόλλων εἰ καλῶς ἐθέσπισεν. 1425

**ΗΛΕΚΤΡΑ.**

τέθυηκεν ἡ τάλαινα;

**ΟΡΕΣΤΗΣ.**

μητρῶον ὡς σε λῆμ' ἀτιμάσει ποτέ.

**ΗΛΕΚΤΡΑ.**

\* \* \* \*

\* \* \* \* \* \* \* \* \*

**ΟΡΕΣΤΗΣ.**

\* \* \* \* \* \* \* \*

**ΧΟΡΟΣ.**

παύσασθε, λεύσσω γὰρ Αἴγισθον ἐκ προδήλου.

**ΟΡΕΣΤΗΣ.**

\* \* \* \* \* \* \* \*

**ΗΛΕΚΤΡΑ.**

ὦ παῖδες, οὐκ ἄψορός ον;

**ΟΡΕΣΤΗΣ.**

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρον;

**ΗΛΕΚΤΡΑ.**

ἐφ' ἡμῖν οὗτος ἐκ προαστίου  
χωρεῖ γεγηθώσ· \* \* \* \*

**ΧΟΡΟΣ.**

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,  
νῦν, τὰ πρὸν εὖ θέμενοι, τάδ' ὡς πάλιν —

**ΟΡΕΣΤΗΣ.**

θάρσει· τελοῦμεν.

**ΗΛΕΚΤΡΑ.**

ἡ νοεῖς ἔπειγε νῦν.

1435

## ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τάνθάδ' ἀν μέλοιτ' ἐμοί.

## ΧΟΡΟΣ.

δι' ὅτὸς ἀν παῦρά γ' ὡς ηπίως ἐννέπειν  
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὃς  
ὁρούσῃ πρὸς δίκας ἀγῶνα.

1440

## ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ἔένοι,  
οὓς φασ' Ὁρέστην ἡμὶν ἀγγεῖλαι βίον  
λελοιπόθ' ἵππικοῖσιν ἐν ναυαγίοις ;  
σέ τοι, σὲ κρίνω, ναὶ σὲ, τὴν ἐν τῷ πάρος  
χρόνῳ θρασεῖαν· ὡς μάλιστά σοι μέλειν  
οἴμαι, μάλιστα δ' ἀν κατειδυῖαν φράσαι.

1445

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί ; συμφορᾶς γὰρ ἀν  
ἔξωθεν εἴην τῶν ἐμῶν τῆς φιλιτάτης.

## ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἀν εἴεν οἱ ἔένοι ; δίδασκέ με.

1450

ΗΛΕΚΤΡΑ.

ἔνδον. φίλης γὰρ προξένου κατήνυσαν.

## ΑΙΓΙΣΘΟΣ.

ἡ καὶ θανόντ' ἥγγειλαν ὡς ἐτητύμως ;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ κάπεδειξαν, οὐ λόγῳ μόνον.

## ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὅστε κάμφανῇ μαθεῖν.

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα καὶ μάλ' ἀζηλος θέα.

1455

70 ΣΟΦΟΚΛΕΟΥΣ ΗΣ

ΑΙΓΙΣΘΟΣ.

τί δ' ἔσ δόμους ἄγεις με; πῶς, τοι τῶς  
τοῦργον, σκότου δεῖ, κοὺ πρόχει εἰ τάδε.

ΟΡΕΣΤΗΣ.

μὴ τάσσε· χώρει δ' ἐνθαπερ ἵλας  
πατέρα τὸν ἀμὸν, ὡς ἀν ἐν τα φ, ὁρᾶν,

ΑΙΓΙΣΘΟΣ.

ἡ πᾶσ' ἀνάγκη τήνδε τὴν στέγη τὸν  
τὰ τ' ὄντα καὶ μέλλοντα Πελοπίαν,

ΟΡΕΣΤΗΣ.

τὰ γοῦν τ'. ἐγώ σοι μάντις εἰμὶ τρῆνας.

ΑΙΓΙΣΘΟΣ.

ἀλλ' οὐ πατρῷαν τὴν τέχνην ἐκ χρόνῳ

ΟΡΕΣΤΗΣ. είσσοσιν.

1460

πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδὺ

ἀλλ' ἔρφ'. κεν, εῦ

ΑΙΓΙΣΘΟΣ.

ὑπηργοῦν φειῶν, δπως

ενές τοι κάπερ ἐμοῦ θρήνων τύχη.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ. οὐκ. οὐκ ἐμὸν τόδ', ἀλλὰ σὸν,

τὸ ταῦθ' ὁρᾶν τε καὶ προσηγορεῖν φίλως.

ΑΙΓΙΣΘΟΣ.

ἀλλ' εῦ παραινεῖς, κάπιπείσομαι· σὺ δὲ,

εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει,

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οῖμοι, τί λεύσσω;

1465

τίνων ποτ' ἀνδρῶν  
πέπτωχ' ὁ τλήμων;

ζῶντας θανοῦσιν.

οἴμοι, ξυνῆκα  
ὅδ' οὐκ Ὁρέστη

καὶ μάντις ὅν ~~ἄ~~ N O T E S.

ὅλωλα δὴ δεῖλι  
καὶ σμικρὸν ἐ

μὴ πέρα λεγειν εἰα  
πρὸς θεῶν, ἀδελφὲ, μηδὲ μηκύνειν λίμενις.  
τί γὰρ βροτῶν ἀν σὺν κακοῖς μεμιγμένης. 1485  
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φεροι;  
ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανὼν πρόθες  
ταφεῦσιν, ὃν τόνδ' εἰκός ἐστι τυγχάνειν,  
ἀποπτον ἡμῶν. ὡς ἔμοι τόδ' ἀν κακῶν  
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

O R E S T H E S.

χωροῖς ἀν εἶσω σὺν τάχει. λόγων γὰρ οὐ  
νῦν ἐστιν ἀγῶν, ἀλλὰ σῆς ψυχῆς πέρι.

70 ΣΟΦΟΚΛΕΟΥΣ ΗΣΙΕΚΤΡΑ.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐσ δόμους ἄγεις με; πῶς, τοῦ εἰ καλὸν  
τοῦργον, σκότου δεῖ, κοὺ πρόχειρος εἶ κτανεῖν;

ΟΡΕΣΤΗΣ.

μὴ τάσσε χώρει δ' ἔνθαπερ πατέκτανες  
πατέρα τὸν ἀμὸν, ὡς ἂν ἐν ταχὺῳ θάνῃς.

1495

ΑΙΓΙΣΘΟΣ.

ἢ πᾶσ' ἀνάγκη τήνδε τὴν στέγηται· ἴδεῖν  
τά τ' ὄντα καὶ μέλλοντα Πελοπιῶν κακό;

ΟΡΕΣΤΗΣ.

τὰ γοῦν τούτα· ἔγώ σοι μάντις εἰμὶ τῶνδ' ἄχρος.

ΑΙΓΙΣΘΟΣ.

ἄλλος οὐ πατρώαν τὴν τέχνην ἔχει πασας.

1500

ΟΡΕΣΤΗΣ.

πόλλος ἀντιφωνεῖς, ἢ δ' ὁδὸς βραδυνεῖται.

ἄλλος ἔρωτος.

ΑΙΓΙΣΘΟΣ.

ὑπεργοῦ,

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἢ μὴ φύγω σε;

ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἥδονὴν  
θάνῃς· φυλάξαι δεῖ με τοῦτό σοι πικρόν.  
χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,  
δόστις πέρα πράσσειν γε τῶν νόμων θέλει,  
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολύ.

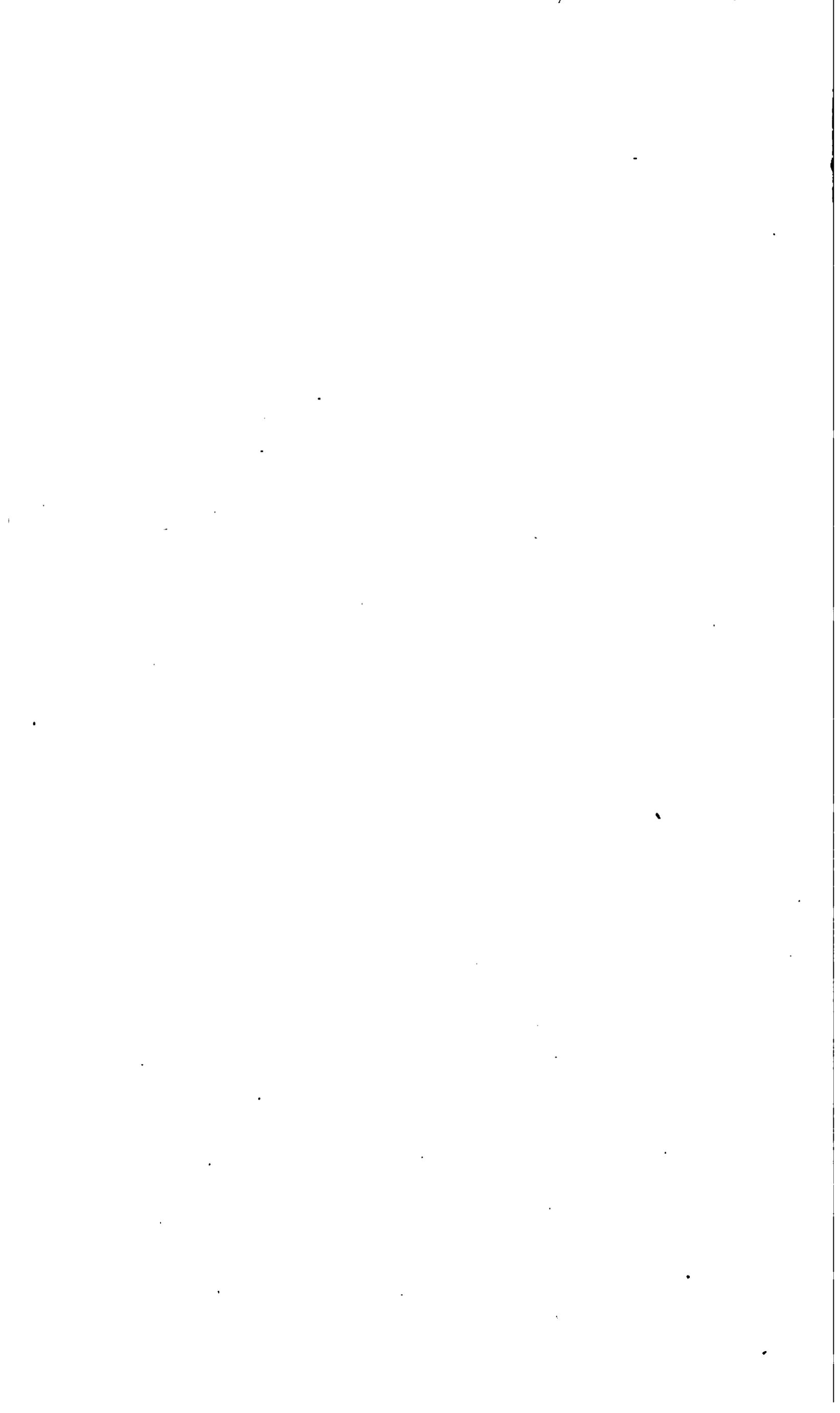
ΧΟΡΟΣ.

ὦ σπέρματος Ατρέως, ὃς πολλὰ παθὼν  
διείλευθερίας μάλις ἐξῆλθες,

~~~~~ ὅρμη τελεωθέν.

1510

## **NOTES.**



## N O T E S.

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**DIVISIONS OF THE DRAMA.** — 1. Prologue, 1 – 85. Orestes, his friend, and his guardian-servant concert the plot, which is thus made known to the spectators. They withdraw to go to Agamemnon's tomb. 2. First Epeisodium, 86 – 471. This consists of an anapæstic dirge by Electra, composed strophically, 86 – 120; of a Kommos in lieu of the usual choral Parodus, in which the Chorus sympathizes with Electra, and seeks to moderate her grief, 121 – 250; and of a dialogue in trimeters, 251 – 471. At v. 328 Chrysothemis, Electra's sister, comes out from the palace with mortuary offerings in her hand, which she has been ordered to carry to the slain king's tomb. She informs her sister of a nocturnal vision which had alarmed their mother. 3. First Stasimum, 472 – 515. The Chorus forebodes a guileful attack of divine justice on the queen and her mate, and deplores the hereditary woes of the Pelopidæ. 4. Second Epeisodium, 516 – 1057. The queen proceeds from the palace to ask of Apollo, whose statue stood by the portal, deliverance from all threatened evil, which her night vision might portend. She falls into a debate with Electra, in which she justifies Agamemnon's murder, as a requital for the sacrifice of Iphigenia. She prays to Apollo, and the prayer seems to be at once answered, for a pre-

tended messenger from a friend gives a thrilling account of Orestes's death. He is the old guardian-servant, and enters the palace with the queen to partake of her hospitalities, 516–822. After a few words of bitterness and despair from Electra comes a Kommos, in which the Chorus, though crying to heaven for vengeance, urges Electra to moderation, and seeks in vain to console her, 804–870. Her sister then appears, on her return from the tomb, with the news that offerings, and among them a lock of hair, had been placed on the mound, which could have come from no one but Orestes. Electra soon undeceives her, and avows her purpose, now that their brother is no more, to slay Ægisthus with her own hand. Her sister's attempt to dissuade her provokes her to use words of bitterness and scorn. Chrysothemis retires into the palace. 871–1057. 5. Second Stasimum, 1058–1097. The Chorus regrets the want of readiness on the part of Chrysothemis to espouse her father's cause, is confident that vengeance must come, and applauds Electra's nobleness of mind. 6. Third Epeisodium, 1098–1383. A messenger appears, pretending to be sent by a family relative with the ashes of Orestes. Electra takes the urn into her hands, and breathes out her soul over her brother's remains. When the messenger finds that all is safe, he discloses himself to be Orestes, and proves it by a signet. 1098–1231. The feelings of the two burst forth, first in a lyric passage, ἀπὸ σκηνῆς, 1232–1287; and Orestes seems, in his joy, to be forgetting his duty as an avenger of blood, when the guardian-servant (1326) comes forth and urges to instant action. Electra, after recognizing the old man, implores Apollo to aid the cause of righteousness. 1288–1383. 7. Third Stasimum, 1384–1397. Short, as if divine justice could not wait. The presentiment of v. 472 is on the eve of fulfilment; fraud and force will soon deal the blow. 8. Exodus, 1398–1510. The death-cries of Clytemnestra

are heard from within. This terrible scene first takes the form of a Kommos, during which Orestes comes forth dripping with gore. Ægisthus is seen at a distance. 1398–1441. Orestes returns into the palace. Electra, recovering her composure, “palters” with Ægisthus “in a double sense.” He enters, sees the queen’s corpse, and finds himself in the avenger’s grasp, who forces him away to the spot where he killed Agamemnon that he may die there. The Chorus retires, satisfied that the family of Atreus has by this struggle freed itself from its woes. 1442–1510.

In three scenes three actors appear on the scene together. The chief actor sustained the part of Electra; the second, those of Clytemnestra and Orestes; and the third, those of the guardian-servant, Chrysothemis, and Ægisthus. In order to do this, the second actor must enter the house from behind, after seeming to go to the tomb of Agamemnon, and the third must go into the house as the guardian-servant at v. 803, and, passing round behind, appear as Chrysothemis returning from the tomb at v. 871. The third actor, again, must probably have entered the house with Orestes, after v. 1370, and returns in the character of Ægisthus at v. 1429.

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1–10. The old servant, standing at the gate of Mycenæ, points out to Orestes and Pylades the principal objects that were in sight. He begins with the territory which lay around them, for “*Aρύος* here, as often in Homer and elsewhere, denotes the region. Indeed, this was its earlier signification, for the word meant *a plain* in the language of the Pelasgi. The region Argos is called the *ἄλσος*, or sacred plot, of Io, something as the city Thebes, in Antig. 845, is called the *άλσος* of the local goddess Theba; as Elis is styled by Pindar (Isthm. 2. 40) the *άλσος* of Olympian Jupiter, and Africa the *τέμενος* (Pyth. 4. 98) of Ju-

piter; and as Egypt is named by Æschylus (*Suppl.* 561) Διον πάμβορον ἀλσος. The city Argus, which was about fifty stades distant from Mycenæ, is next denoted by its *agora*, called Λύκειος, as being under the protection of Apollo Lycius, whose temple, one of the most important in Greece, stood on one side of it. (See Siebelis on Pausan. 2. 19; Leake's Morea, Vol. II. p. 403.) Nearer to their position was the famous temple of Juno, protectress of Argos, distant five-and-forty stades (Herodot. 1. 31) or forty (Strabo, p. 368) from this city, and fifteen (Pausan. 2. 17) or ten (Strabo, u. s.) from Mycenæ, and lying on the left hand to one who looked towards Argos. Pausanias says, Μυκηναὶ ἐν ἀριστερᾷ πέντε ἀπέχει καὶ δέκα στάδια τὸ Ἡραῖον. Finally, the place to which they were come was Mycenæ, rich in gold (*Iliad* vii. 180); and they stood before the house of its kings, or its acropolis. For the description of this acropolis, and of its recessed gateway, as well as of the strange subterraneous chamber called the treasury of Atreus, the reader is referred to Clarke's Travels, Amer. ed., Vol. IV. p. 177; Dodwell's Greece, Vol. II. p. 228; Leake's Morea, Vol. II. pp. 369–382; Curtius's Peloponnesus, Vol. II. pp. 404–415. Though it is not certain that Sophocles had inspected this scene, nor probable that it was represented before the eyes of the theatre as it appeared, yet it is certain that this description agrees well with what the existing remains show to have been the reality. The opinion of those critics, including also the writers of the Argument, and the Scholiast, who have thought that the poet laid his scene in Argos, and confounded Argos and Mycenæ, seems to be refuted by οἱ δὲ ικάνοις, v. 8, which shows that the place where they had arrived was different from those previously pointed out, and was now mentioned for the first time. There is, however, no doubt that the two cities were often confounded by the tragic poets, as Strabo remarks, Lib. 8, p. 377. Æschylus never mentions Mycenæ. But

Sophocles follows Homer more closely. —— Τροία, the *ager Trojanus*, or Tread; as in Eurip. Androm. 968; ἡ μάχη ἡ ἐν Κορίνθῳ, *in the Corinthian territory*, Demosth. contra Leptinem, p. 472 Reiske. —— ἄλσος is in apposition with Ἀργος, and τόδε is the subject of ἐστὶ understood. —— αὐτῇ. The temple, being nearer to the travellers, is pointed out by οὗτος, the more remote ἀγορὰ by αὐτῇ. —— Ικάρομεν here takes the ordinary perfect sense of ἦκω, *I am come*, as in v. 1102, and Antig. 224. —— φάσκειν is used for an imperative, as in Philoctet. 1411, OEd. R. 462; K. § 306, R. 11; Cr. § 625, but perhaps ἔφεστι of v. 2 was still in the poet's mind. It denotes here *to declare, to say with satisfaction*. —— δῶμα is in the accusative according to Herm.

18. σαφῆ expresses the effect of κινέι, —— ώστε σαφῆ εἶναι. See Antig. 791, and comp. v. 27.

19. εὐφρόνη ἀστρῶν, *night of stars*, i. e. starry night. So Euripides says (Orest. 1685), λαμπτρῶν ἀστρῶν πόλον ἔξανύσας, *making my way to the star-bright heavens*. Comp. πτέρυγι χώνος, Antig. 114. εὐφρόνη is a word for νύξ, like εὔμενίδης for ἔρινός, derived from εὐφρων, and used in order to avoid the ill omen which the utterance of these words of gloomy import on certain occasions would afford.

21. Pylades is a mute character: otherwise, in the closing part of the play there would be four speakers on the stage, which was not allowed. The old attendant invites both to deliberate, but Orestes says all that is necessary; the plan having been completely arranged between them. —— ἐμέν. As the text stands, this is for ἐσμέν, and such a form Callimachus uses in a fragment. But if Sophocles had made use of it, we should have known of the fact from the grammarians. Probably ἐνταῦθ' supplies the place of two lost syllables. καθέσταμεν has been conjectured, which Wunder adopts.

22. For the government of ὀκνεῖν, comp. v. 1338, 1368, and K. § 306, c.

24. The construction of γεγένεται with σημοῖς φάνεις is the same as with δηλοῖς or φαίνεις alone. K. § 310, b; Cr. § 633.

26. ἀπάλεσεν. The aorist, as is frequent in comparisons, denotes that which is observed to happen generally and without reference to time, whenever the supposed case can occur. In the next clause, ὁρθὸς is not an epithet of εἰς, but denotes the effect of ἴστησιν. Comp. Herodot. 4. 129, ὁρθὶς ιστάντες τὰ ὄτα.

27. "Quemadmodum, post ὅτε, ἀτεί, εἴς, sive in apodosis ponitur δέ, ita etiam in comparationibus. Proprie in his formulis abrumpi oratio post protasin existimanda est, et deinde alio modo continuari." Herm.

34. ἀρούμην may, as Herm. observes, be either in the future or the second aorist optative. In *oratio recta*, the construction would be, *I come.* — ὡς μάθω ὅτις ἀρούματι, or ὅπως ἀρούματι. ἤρούμην, second aorist, coexists with ἤρούμηται first aorist.

35. χρῆ is from χράω, *I give an oracle*, being contracted like ζῆ. So ἔξεχρη, OEd. Col. 87, like ἔξηη, from ἔκχράω.

36. αὐτόν, *in person*, and not by the agency of another.

37. Divine justice appointed Orestes, as next of kin to the slain, not only to requite blood with blood, but also guile with guile. Thus not only exact retribution was obtained from the guilty murderers, but the measure also was pursued, of suddenly surprising them in the midst of their guilty enjoyment; — a measure which the Greeks, like the rest of mankind, naturally felt to be worthy of divine justice, and saw pursued in the system of the world. — χειρὸς is to be taken with σφαγῆς, and shows more fully that the murder must be the work of *his own hand*. — κλέψαι, *clam facere*. So κλέπτονται μύθους, Ajax 189, *utter with guile*; μάχας χερῶν δόλοισι κλέπτειν, Eurip. Bellero-phon, frag., *wage or win by stealth*.

40. πᾶν τὸ δρώμενον, *all that is doing or going on*. The

passive participle here denotes exact present time, as in v. 1333.

42, 43. *οὐ μὴ γνῶσι = οὐ γνώσονται.* See the note on v. 1052. *μὴ* is not to be supplied in the next clause after *οὐδέ*. — *ἡγεισμένου.* This participle is probably used to denote the gray hair of the aged servant. Comp. λευκαρθὲς *κάρα*, CEd. R. 742. *For by reason of thine old age and the length of time, they will not know thee, nor will they even suspect thee, since thy head is thus silvered over with age.* But Bothe, and after him Wunder, make *ἡγεισμένου* mean *floribus ornatum*, i. e. crowned as the bearer of good news. The latter observes that two reasons are given why the old servant should not be recognized. 1. The change brought upon him by old age, and the length of time since he had been seen, would prevent his being known. 2. The joyful message and crown of flowers would preclude even suspicion.

45. ἀνδρὸς Φανοτέως, *viro quopiam nomine Phanoteo.* Herm. *ἀνδρὸς* is added, to make it seem that the old man does not know much of Phanoteus, or of his relations with Ægisthus. Phanoteus was the friend of Ægisthus according to v. 671, and would naturally be the first to send such pleasant tidings. He is not to be confounded with Strophius (v. 1111), whom Euripides makes the father of Pylades, and allied in marriage to the house of Atreus (Iph. in Taur. 917–919), and who, as next of kin, and living near the Pythian course (Pind. Pyth. 11. 54), had the care of the corpse of Orestes.

46. *τυγχάνει.* For the omission of *δι*, comp. Antig. 487, and v. 313 *infra*, *δύροισι τυγχάνει*, where we can use a similar ellipsis in English.

47. *προστίθεις*, i. e. *π. αὐτόν*, sc. *τὸν δρκόν*. This construction is adopted, instead of either *ἄγγελλε δρκῷ* or *ἄγγελλε προστίθεις δρκόν*, and has the effect of causing the servant's mind to dwell the longer upon the importance of making use of the oath.

48. ἀνεγκαῖας τύχης. This phrase in Ajax 485 is used of the unavoidable or constrained condition of slavery. Here it denotes an *unavoidable disaster*, one that came upon him with irresistible violence, a violent death.

49. The Schol. calls attention to the anachronism here; the Pythian games being of later origin. According to the fable, however, they were first instituted when Apollo slew Python.

51, 52. ἐφίέρο, sc. δ Φοῖβος. —— καρατόμοις χλιδαῖς, with the ornament of locks of hair cut from the head. The locks are called χλιδαὶ as decorations of the head or of the tomb. The Schol. gives both explanations. The first is to be preferred. Comp. Eurip. Phoeniss. 223, κόμας ἐμὸς . . . παρθένοις χλιδάν.

54. τύπωμα = ἄγγος, properly a vessel made by beating or hammering. —— ἡρμένοι = ἔχοντες ἡρμένον. For this idiom see Aesch. Prometh. 362, 711. — The expression χαλκόπλευρον τύπωμα was suggested by λέβητος χαλκέου πλευρώματα, Aesch. Choëph. 675 (686).

55, 56. ποι, opinor. Take the particle with οἰσθα. So Monk. and Herm. But μοι is read instead of ποι by an excellent MS. —— κλέπτοντες = ἀπατῶντες. Comp. Antig. 681, 1218.

61. κακόν, of bad omen. So Brunck and Wunder. It was of ill omen to be reported dead. Comp. Eurip. Helena 1050: βούλει λέγεσθαι μὴ θανὼν λόγῳ θανεῖν; Menelaus replies, κακὸς μὲν δρυς; εἰ δὲ κερδανῶ λέγων | ἔτοιμός εἴμι, μὴ θανὼν λόγῳ θανεῖν. I have put a comma, with Schneidewin, after δοκῶ μέν, and take ρῆμα for a nominative.

63. μάτην = ψευδῶς. — The poet refers to cases like those of Ulysses and Pythagoras, who reappeared after being reputed dead. How Herm. can suppose that the allusion is to men sent into exile and then recalled, I see not: since reputed death is expressly mentioned.

65, 66. “ Perperam a Brunckio illatum ὁς [thus]. Ut de-

sæpe significantius in principio orationis ponitur, et apud Latinos *qui*, sic etiam ὡς [*in which way*].” Herm. —— ἀπὸ φῆμης is taken with λάμψειν δεδορκότα, and not with the latter word only. δεδορκότα = ζῶντα. Comp. βλέπειν so used, Eurip. Alcest. 143. —— ἀπό, *as the result of*.

72. Supply the verb δέξασθε, which is suggested by its opposite ἀποστείλητε. Comp. Antig. 29.

75. The sense is, *For it is the fit time (to do so), which is for men the chief director of every undertaking*, i. e. which ought to be chiefly consulted and to guide in all things. Comp. Philoctet. 837, where καιρός, *opportunity*, is said to have understanding of all things.

77. ίώ μοί μοι being a standing formula, Dind., Wunder, and Schneidewin omit δύστηνος.

79. ἢπτα in ἵπποτεινόσῃ means in an *under tone*.

80. The Schol. notices that Orestes is led away by youthful curiosity, while the old man recalls him to what is useful and prudent.

81. The first person of the subjunctive often stands without a conjunction after βούλει and θέλεις. Comp. Mt. § 516. 3; K. § 259. 1. —— κάνακούσωμεν is taken by the Schol. and others for καὶ ἀνακούσωμεν, ἀνὰ denoting *over again*; but by Herm. for καὶ ἐνακούσωμεν.

84, 85. λοντρὰ = χοάς, as in vv. 434, 1139. —— κράτος τῶν δρωμένων, *superiority in what we are doing*, the attainment of our designs. νίκη and κράτος take a genitive, as in the phrase νίκη δήριος, Aesch. Agam. 916. —— ἐφ' ἥμῖν is instead of a simple dative. Comp. Antig. 57, 139.

87. γῆς ἰσόμοιρος ἀήρ, *aether paret cum terra ambitum habens*. Herm. γῆς is for γῆ by a rare construction, which δύοιος and ἴσος sometimes adopt. Comp. Thom. Mag. voce δύοιος. The expression is perhaps borrowed from Choëph. 317, σκότῳ φάος ἰσόμοιρον. It was ridiculed, according to the Schol., by the comic poet Pherecrates. For ἀήρ, with a short a, if the text is right, see the metrical note.

89. ἀντίρεις, opposite, alternating with, sc. θρήνοις. So Suidas. Some join ἀ. στέρνω together, directed against, aimed at, *the breast*. This is favored by the fact that πληγὴ is rarely found with the genitive of the thing struck in the tragic poets, but usually with that of the weapon. Yet the emphatic position of ἀντίρεις speaks strongly for the sense given by Suidas.—ἥσθου implies a present αἰσθάνει. Hence the subjunctive ὑπολειφθῆ in the subordinate clause.

91. ὑπολειφθῆ. Schol., παρέλθῃ, Brunck, recessit. This meaning of the passive has no support from usage, as far as I have noticed. Is not the sense rather, *whenever night is left behind*, i. e. when I pass beyond it into day?

92. τὰ πανυχίδων. For the periphrastic use of the article and genitive see Mt. § 285; Cr. § 477. —ἥδη, even, is to be taken with this clause, and not with ξυνίσασι according to Hermann. According to Wunder, the clause denotes time, and is joined with θρηνῶ. It is better to take it as a limiting clause, thus: *and as for my night-vigils even.*

96. ἐξέμεσεν. Suidas, ἀντὶ τοῦ ἀπέκτεινεν, who cites from Archilochus, ξείνια δυσμενέσι λυγρὰ χαριζόμενος, giving a bitter reception to an enemy. So δέχομαι is used of hostile reception, as by Herodot. vii. 138. Erfurdt observes, that the word was chosen as alluding to the fatal entertainment at Agamemnon's return.

100. οἴκτος τούτων. Comp. Eurip. Alcest. 426, for the objective genitive. —ἄλλης, and not ἄλλου, as pointing at her sisters.

105 – 109. In the first clause, λεύσσω is to be supplied from the next ensuing, where its place is more emphatic. —μὴ οὐ προφωνεῖν follows οὐ λήξω. *I will not cease . . . so as not to utter forth.* —ἐπὶ κωκυτῷ. ἐπὶ denotes object or design, according to Hermann, who translates ἡχώ ἐ. κ., *clamorem ad lucum provocantem alios*; but how could Electra, who despaired (v. 100) of finding sympathy, have

thought of exciting the grief of others? Better, *for the sake of wailing*, i. e. that I may indulge my desire to wail.

111. 'Αρά, the vengeance, which is denounced in curses, personified; *Dira*. The ancients sometimes spoke of 'Αραι in the plural, and sometimes confounded them with the Erinyes. Comp. Aesch. Furies, 395 (417). — In v. 112 'Ερινύες is pronounced in three syllables by synizesis.

114. Several words have fallen out here, as the measure shows. It is not clear, therefore, whether τοὺς ὑποκλεπτομένους is to be taken actively or passively. If the latter, it is the same as τοὺς ἔχοντας (*εὐνὰς αὐτῶν*) ὑποκλεπτομένας (comp. v. 54), i. e. those who have adultery committed against them. As it was not the part of the Furies to punish adultery, Porson and others pronounce these words spurious. But comp. v. 492. If the Furies did not pursue the mere crime of adultery, they might yet show the more wrath against an adulterous murderer.

119, 120. Porson (ap. Monk) thus rendered this passage: *For I am no longer able by myself to draw up the weight of grief, which is in the opposite scale.* — σωκῶ = δύναμαι, ισχύω: a rare word, borrowed perhaps from Aesch. Furies 36, and derived through σῶκος, *strong* (Iliad xx. 72), from ως. — ἀγεῖν, to *raise, weigh, or balance*. Comp. Demosth. ad Androt. p. 617 Reiske, χρυσίδες τέτταρες ἡ τρεῖς, ἀγουστα κάστη μνᾶν, *three or four golden vessels, each weighing a mina*. The sense of *weighing* flows from that of *drawing* (i. e. *producing motion* in a loaded scale), as is shown by δρεῖν, which has them both. Comp. Herodot. 1. 51.

122 – 125. “Recte Triclinius constructionem explicat τάκεις οἰμωγὰν 'Αγαμέμνονα, quod idem est ac τάκεις οἰμώζουσα 'Αγαμέμνονα.” Herm. The sense then would be what the Schol. gives by the words διὰ τί τήκη τῇ ἀκορέστῳ οἰμωγῇ; *why do you thus pine away with never-satisfied lamentations for Agamemnon?* And τάκεις οἰμωγὰν would be a bold example of an accusative following a verb of kindred

sense, since the notion of *pining away* may include the grief which causes it, and the expressions of grief, or lamentation. Comp. the associated words κλαίω, τέτηκα, κάπικωκύω, in v. 283. But the use of the *active* τήκω in the sense of pining away is unsupported. Wunder explains it as meaning here *to make to flow, to pour out*; and defends τ. οἰμωγὰν by the analogy of τίκειν δάκρυα. But all this is without foundation; no such expression as τίκειν δάκρυα can be produced. —— οἰμωγὰν . . . 'Αγαμέμνονα. As verbs of weeping and lamenting sometimes take an accusative of the object towards which or whom the feeling is directed (comp. οἴμωξαι συμφοράν, v. 789, φύωξ ἀδελφόν, Eurip. Electr. 248), and as verbals sometimes adopt their verbs' accusatives, (comp. Antig. 786, note,) the government of 'A. by οἰμωγὰν may be justified. Yet, if τίκεις involve the idea of grief, it is better to take the personal accusative, as well as the other, immediately with the verb. Comp. Trachin. 50, πανδάκρυτ' ὁδύρματα | τὴν Ἡράκλειον ἔξοδον γωμένην, *weeping over the departure of Hercules with tearful complaints.*

126. ω̄ς, *utinam.*

129. γενέθλα, Doric for γενέθλη.

137. τὸν ἐξ Ἀΐδη λίμνας πατέρα, is for τὸν ἐν Ἀΐδη λίμνᾳ π. by an attraction of the preposition to ἀνστάσεις, which contains the idea of bringing *out of* the lower world. So Herodotus (7. 37) says, ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανῆς ἦν, for ἐν οὐρανῷ; and Aeschines says that Demosthenes τὴν ἀπὸ στρατοπέδου τάξιν ἔλεπεν.

140, 141. The sense is, *Thou art destroying thyself by passing on in thy weeping from moderation to excessive grief.* στενάχουσα, owing to the influence of the prepositions ἀπό, ἐπί, is taken in a pregnant sense. Comp. Alcest. 67.

147. ἄραρεν, from ἄραρον, second aorist, which has a short in the penult, while the penult of the perfect ἄραρα is long.

149. Διώς ἄγγελος. The nightingale is so called as the messenger of spring, sent by Jove.

150. For  $\sigma\acute{\epsilon}$  δ', after the vocative, see Prometh. 3.  $\nu\acute{e}\mu\omega$  =  $\nu\omega\mu\zeta\omega$ . Comp. v. 598. She regards Niobe's state of ceaseless grief as divinely blessed.

151.  $\dot{\alpha}\tau\epsilon$  for  $\eta$ . See Mt. § 483. —  $\dot{\epsilon}\nu$  τάφω. Comp. Antig. 823.

152. *aīāī*. “Non gemit Niobæ sortem, sed de se ipsâ cogitans ita exclamat.” Herm.

155, 156. The sense is, *in regard to which* (sc.  $\dot{\alpha}\chi\sigma$ ), *you surpass those within* (the house), *with whom you are of common origin, and their sister by birth.* — περισσὰ follows περὶ in taking a genitive τῶν ἔνδον ( $\delta\eta\tau\omega\nu$ ).

157 – 163. *oīa, of which description*, i. e. one of whom. In the next lines Orestes is mentioned by a natural association of ideas, although not one τῶν ἔνδον. —  $\dot{\alpha}\chi\acute{e}\omega\nu$  is taken by the extant Scholiast, Suidas, and others, for a participle.  $\delta\lambda\beta\iota\sigma$  is put in pointed opposition to it, and may have been pronounced after a pause. The next words show why he is  $\delta\lambda\beta\iota\sigma$ , i. e. δν = δτι αὐτόν. The sense, freely given, is, *and Orestes, who passes in grief his secluded youth, — happy one because Mycenæ's famed land shall one day receive him, — the scion of a noble house, — brought back to this soil by Jove's propitious guidance.* κρυπτᾶ refers to the remote and secluded place of safety where he was brought up, away from those who wished his death. Hermann, taking  $\dot{\alpha}\chi\acute{e}\omega\nu$  as a noun, makes the sense of the clause in which it occurs, *happy in his youth* (hidden, i. e.) *secluded from sorrows.* But, as Wunder observes, the reason for mentioning these relatives of Electra is to dissuade her from excessive grief, by showing that they have equal reason for it. —  $\beta\eta\mu\alpha$  here appears to be the verbal of the causative sense of βαίνω, which its first aorist has. — Ορέσταν takes the case of its relative, instead of appearing in the first clause as a nominative. See Antig. 404, and K. § 332. 15; Cr. § 525.

164.  $\dot{\alpha}\kappa\acute{a}\mu\alpha\tau\alpha$  =  $\dot{\alpha}\kappa\acute{a}\mu\acute{a}\tau\omega\varsigma$ .

165. οἰχόμαι, Suidas and Schol. περιέρχομαι. *Moxiae oder rationis viva habet*, says Ellendt. May it not better, like οἴχόμαι, Ajax 1128, = ἀπόλλυμαι. Comp. the parallel passage, vv. 303, 304.

166. τὸν ἀνήνυτον οἴτον κακῶν, *hanc perpetuam sortem malorum.* Herm.

169, 170. τὶς ἀγγελίας = τὶς ἀγγελία. Comp. Antig. 1229; Mt. § 442. 3. —— ἀπαγόμενος has a passive sense, according to Herm., so that the sense is, *what message goes to him from me without being frustrated of its purpose.* But the active sense is better, for the words ἀεὶ ποθεῖ contain the substance of the messages of Orestes to his sister, and οὐκ ἀξιοί φανῆται explains the cause why ἀπαγόμενος is used. *What message comes for me without (deceiving or) disappointing me.*

174. Brunck with most MSS. reads οὐτοῦ μέγας εἰς οὐρανῷ. Heath proposed οὐτοῦ μέγας οὐρανῷ. εἰτι has since been found in a Florence MS., and εἰ renders the verse unlike the corresponding one in the strophe. Hermann gives μέγας εἴτε οὐρανῷ.

179. εὐμαρήσ. Schol. recent., εὐμαρείας πάροχος, i. e. kind, affording relief from pain or sorrow. εὐμαρεία is used of relief from pain, Philoctet. 704.

180 – 184. The sense is, *For neither is he, who inhabits Crissa's cattle-feeding shore, — the boy born of Agamemnon, not to return; nor is the god, who reigns by the Acheron, regardless.* ἀπερίτροπος, meaning properly *non redux*, and therefore here implying his being regardless of vengeance, by *zeugma*, in the second clause, takes the place of a word with that meaning, e. g. ἀπειστροφεος, or, according to the Schol., is taken in two senses. So Herm. and Ellendt. Others give it the sense *mindless* in both clauses. —— βουνόμον ἀκτὰν is in apposition with τὰς Κρήτας, where the article is used because the place was well known. Comp. τῆς Κορίνθου, CEd. R. 936, spoken of for the first time, and τὰς

*Ἄσπις*, CEd. Col. 24. Here the fertile Criscean plain is intended, which lay under Parnassus around the gulf of the same name, and in which (v. 730) the Pythian games were held. The poet includes in the plain of Crisa or Crissa the lower plain of Cirra, which was probably in his day's untilled and devoted to Apollo, a grazing-place for his sacred flocks. (Comp. *Aeschin.* c. Ctes. § 107 Bekker.)

185. *δὲ τάχὺς . . . . βίοτος, τίταν plurima pars*, i. e. *vis vitalis* potissima, Ellendt; *βίοτος* being, not *time of life*, but *force or vigor of life*.

186. *ἀνέλπιοτος, with hopes unfulfilled.* —— *ἀρκώ*, Suid. *ἰσχύω*, *ὑποεῖναι δύναμαι*.

189. *ἀναγίτης*, Suid. *ἄξιαν οὐκ ἔχοντα, καὶ λ' ἀτροποῖς.* —— *ἀτροποῖς*, a settler who is not a native, a stranger.

192. *κεράνεις τραπέζας*, the opposite of *πλούσια τράπεζα*, v. 362. —— *ἀφίσταμαι*, I place myself near, or by. *ἐφίσταμαι*, the common reading, arose perhaps from the wrongly written *ἀφίσταμαι*, which is found in a Florence MS. Schneidewin inserts into his text *ἀφίσταμαι* with *κεράνεις τραπέζας*, which it would require.

193 – 197. The sense seems to be, *Sad was the cry uttered at his return; sad was it when in thy father's bed-chamber the stroke of brazen hatchets was aimed against him.* By this, Hermann understands the laments of the people presaging Agamemnon's death, upon his return, and soon afterwards bewailing it. But the cry of the murdered prince is probably intended. Two events are not spoken of, but by a climax (*οἰκτρὰ δέ*) the poet rises to the height of the horror, — to the murder of Agamemnon at the banquet. —— *νόστοις* is the time, and the preposition *ἐν* need not be supplied. —— *οἱ* is Hermann's emendation for *οὗτοι*, and seems necessary for the sense. “Hiatum accepit poeta ab epicis,” says Herm., who cites a parallel case from *Trachin.* 650, *ἀ δέ οἱ*. —— Agamemnon, according to *Aeschylus*, was slain at the bath, where his wife, who was

attending upon him, entangled him in a tunic sewed together at the top. Comp. Aesch. Agam. 1078, 1097, 1518 (ed. Blomf.). Euripides says the same, Electr. 155. "I weep for thee, my unhappy father," λοιπρὰ πανύσταθ' ὑδρανάμενον χροῖ | κοίτᾳ ἐν οἰκτροτάρᾳ θανάτου. κοίταις Brunck translates by *thalamo*, the chamber where he was bathing before the feast, but Wunder regards it as denoting the sofa on which, after the custom of his own time, the poet represents Agamemnon as lying during the feast, where, according to Homer, Odyssey xi. 419, he met with his death. —— γενύσων. Comp. Antig. 249.

198 – 200. The sense is, *It was Fraud that planned, it was Lust that slew; horribly engendering a horrible Form.* The poet gives life to means, motive, and result. The horrible form horribly engendered in this union of fraud and lust was the murder of a husband by the plot of adulterers. —— φράσας takes the sense of the middle. —— προφυτεύσαστες is not anterior to the action of the verb, but epexegetical, == καὶ οὗτος προεφύτευσαν. —— εἴτ' οὖν, etc. The mind, full of the more than mortal horror of the crime doubts whether some wrathful avenging deity were not the author. —— βροτῶν. Supply τις, as v. 1323. —— δὲ ταῦτα πράσσων, *the doer of these deeds.* The participle lays aside reference to time. .

201, 202. The sense would be complete without πλέον, or with ἐχθρὰ merely, instead of ἐχθίστα; but the union of the two constructions gives force to Electra's expression of her feeling. δὴ also adds emphasis to the superlative, as it often does elsewhere. Mt. § 603.

205, 206. τοὺς, referring to δεῖπνα, is attracted or assimilated in gender to θανάτους, which is in apposition. The feast was her father's death. —— διδύμαις χειροῖν, *the twin hands* of the guilty pair. For θανάτους χειροῖν, comp. v. 37.

209. οἰς, sc. the murderers implied in χειροῖν.

213. Take φράσον by itself: φωνεῖν is for φώνη.

214. ἐξ οἵων. Schol., ἐξ οἵων ἀγαθῶν, and so Brunck. ἐξ οἵων αἰτίῶν would better express the idea. —— τὰ παρόντα = τὰ νῦν, νῦν. Schneidewin (who also puts an interrogation mark after *τοχεῖς*) explains οἵων as equivalent to τοῖων οἰα, the phrase thus being the same as τίνων τὰν παρόνταν. Comp. K. largest Gr. § 788. 5. The sense then is a good one. By such conduct as the present, you run into mischief of your own causing. —— οἰκεῖας = ιδίας.

218. Sc. because by despondency and grief she irritated her mother and *Ægisthus*, as v. 290 shows.

219, 220. A passage of difficult construction. One Schol. paraphrases it thus: τοῖς κρατεῦσιν οὐ δι' ἔριδος δεῖ τὰν προσπλάστιν; and Brunck, after another, still more loosely, atqui cum potentioribus iuris contendere haud conducibile est. The construction must be τὰ δὲ (i. e. ταῦτα or καὶ ταῦτα δὲ) οὐκ ἔπειρα (οὐ δεῖ ἔριγεν) τοῖς δυνατοῖς, τοτε πλάθειν αὐτοῖς (δι' ἔριδος). These things are not to be made matters of contention with the powerful so as to approach them, i. e. so as to come to their very face in the contention.

223. ἐν γὰρ δευτεροῖς seems to be an instance of the causal proposition introduced by γὰρ, coalescing with the proposition, the cause of which is assigned. Fully expressed, it would be ἐν γὰρ δευτεροῖς εἴη. The sense of the passage is, *So dreadful are the evils of my state, that I will make no attempt to ward off the calamities arising from indulging my grief.* ταύτας ἄτας refers to v. 215 seq.

226. “Scholiastæ et Suidas τίνι pro πρὸς τίνος accipiunt: quos sequitur Brunckius: recte. Hoc dicit, a quo enim opportuna afferente utile quid audiam, i. e. quis ita opportuna sentit, et utile quid ad me consolandum proferat.” Herm. For the construction of the dative *τίνι*, comp. Mt. § 394. 3, and see v. 442.

232. ἀνάριθμος θρήνος. Comp. χρόνος ἀνάριθμος ἡμερῶν Trachin. 247, and for the genitive, the phrase in v. 36.

237. *ἀμελεῖν ἐπὶ τῷ* is a rarer construction for *ἀμελεῖν τῷνος*. This verb is even found with an accusative.

240 – 244. The sense is, *Nor, if I am possessed of any good thing, may I enjoy it in quiet, if I restrain the wings of loud lamentations, so that they honor not my parent.* πρόσκειμαι χρηστῷ = χρηστὸν πρόσκειται μοι, is attached, or *pertains*, to me. Comp. 1040. —— ισχουσα = ἐὰν ισχε. —— γονέων for γονέως. —— ἐκτίμουσ denotes the effect of ισχουσα, = ὅστε ἐκτίμουσ εἶναι, ὅστε μὴ τιμᾶν. Comp. Eurip. Hec. 691. οὐδέποτε ἀδάκρυτον ἀστένακτον ἀμέρα μ' ἐπισχήσει, i. e. *will stop me from, or keep me without, weeping*, etc.

244 – 250. For *ei* with the fut. indic., and an optative in the apodosis, instead of another fut. indic., see Mt. § 524. 2. 1. —— γὰ τε, etc., i. e. held in no more honor than other dust, and regarded as of no account. —— οἱ δὲ, i. e. οἱ δὲ κτανόντες. —— ἀντιφόνους = ἀντὶ τοῦ φόνου. —— αἰδώς, apparently here *the dread of doing wrong, and ἐνσέβεια, piety, reverence both towards parents and the gods.* Comp. vv. 308, 968 (where reverence for a deceased brother is included), and 1097; and see v. 589, note.

251. τὸ σὸν σπεύδοντα, *tuis rebus studens.* The same phrase occurs in Plat. Gorg. 455. C. For σπεύδειν with an accus., see Mt. § 423. —— For τούμον αὐτῆς (v. 252), see Cr. § 503; Ajax 1015, τὰ σὰ κράτη θανόντος. The phrase means, *anxious to show my friendship, and the previous clause, anxious to keep you from embittering your enemies by too loud grief.*

255. The sense is, *if on account of my frequent lamentations I appear to you to be too much oppressed with sorrow, or afflicted.*

259. The relative refers not to τάδε, the immediate antecedent, but to πατρῷα πήματα, the chief subject of thought. πατρῷα may denote *derived or inherited from a father*, as we speak of a man's paternal estate. Comp. OEd. Col. 1198, εἰς ἔκεΐνα . . . . ἀποσκόπει πατρῷα καὶ μητρῷα πήμαθ' παθεῖς.

261. τὰ μητρὸς . . . ἔχθιστα = μήτηρ . . . ἔχθιστη. The construction with the verb is the same as in Trachin. 1174, ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, and probably rises from an ellipsis of ὄντα, the participle being sometimes joined with this verb, instead of the infinitive.

265. Wunder remarks that *τητάσθαι* = *carere*, and not *privari*. This explains why the present and not the aorist is used. So *infra*, v. 1326.

269. *παρεστίους*, like many adjectives, may be resolved into a preposition and its primitive noun, = *παρὰ τῇ ἐστίᾳ*. Comp. Mt. § 446. 8, and v. 419.

271. *τελευταῖαν*, *extreme*. I have not found this meaning of the word elsewhere in the tragic poets. —— *ἡμιν*, as Ellendt writes it, or *ἡμίν*, with a short, occurs twenty-six times in Soph., but neither Æsch. nor Eurip. has an inclined form of *ἡμῖν* or of *ἡμᾶς*.

275 – 277. *τλήμων*. Schol. *τολμηρά*, *ἀναιδής*. But see v. 439, note. —— *τοῖς ποιουμένοις*. Comp. v. 40, note.

278. *εύροντα*, *having reached*. “Cum ad diem illum rursus pervenit.” Ellendt. —— *τότε*, *olim*. Brunck. But the word means nothing more than *then*, i. e. at that well-known time. By *that day* the poet intends that day of each month.

280. *μηλοσφαγέων*, though a neuter, adopts the construction of *σφάττεων*, its primitive. Or *ἱερὰ* may be an instance of the apposition which we have in Alcest. 7.

283. *πατρὸς* follows *ἐπωνομασμένην*. So *ἐπώνυμός τινος*, *καλεῖθαι ἐπὶ τινος*, are used, the preposition answering in these cases to our *after*. Comp. Mt. § 375. 3.

285. *αὐτὴν* stands for *ἔμαυτήν*. K. § 302. 8; Cr. § 506.

287. *λόγοισι γενναία*, Schol. *εὐγενῆς λόγοισι*, *καὶ οὐ πράξεσιν*. And so Brunck. It is better, with Erfurdt, to explain the phrase ironically, as referring to the low, abusive language of Clytemnestra, a specimen of which follows.

289. *δύσθεον*. Suid. *ἀσεβές*. So Æschylus uses the

word in several places. Here in Clytemnestra's mouth it denotes impiety shown by failure in filial duty towards herself. Brunck renders it *diis invicim*.

292. *ei κάτω θεοί*. Comp. vv. 110, 184.

300. I follow Dindorf and others in reading *ταῦτα* for *ταῦτα*, according to Blomfield's conjecture. The sense seems to be, *And her renowned husband at the same time, being near by, (urges the same things with her, i. e.) urges the same invectives which she had used.* For *οὐ* adverbial, comp. Antig. 85. Below, v. 746, it is perhaps separated from the verb by tmesis. For *αὐτῇ* depending on *ταῦτα*, see K. § 284. 4; Cr. § 400.

301, 302. The sense is, *This utter coward, this mere evil, that fights his battles with woman's help.* —— *ἢ μῆνα βλάψῃ* occurs in the same sense in Philoct. 622, cited by Brunck. The phrase is like many in Greek, and like our expression *I am all attention.* —— *τὰς μάχας, the battles which he fights.* Comp. the same words, Thucyd. 4. 92.

305, 306. *μέλλων* = *βραδύνων*. —— *διέφθορα*. The earlier Attic writers used this second perfect in a transitive sense in preference to *διέφθαρτα* (which, however, was also in use), while in Homer, in the Ionic and latest Attic writers, the intransitive sense was current. —— *τὰς οὖσας . . . καὶ τὰς ἀπούσας ζλπιδας*. “What she had and what were about to arise.” Schol. “Spem quam in se ipsa et in illo absente repositam habet.” Herm. Ellendt explains the phrase as a formula including all possible hopes, although neither *οὖσας* nor *ἀπούσας* may have any definite meaning. But if this had been the case, could the two kinds of hopes have been so separated from one another as they are here by two articles? The Schol. seems to have hit the meaning nearest. Hopes near at hand (for *οὖσας* = *ταρπόντας*, comp. Antig. 1109) are such as she at any time cherished; hopes at a distance are such as might after a time be awakened in her breast.

308, 309. For the play upon *κακὸς* comp. Alcest. 705. — Hermann and other editors have *πολλή γ'* for *πολλή ὅτι*.

313. θυραιῶν οἰχνεῖν, *to go abroad*. So Trachin. 533, θυραιῶς ἥλθον. θυραιῶν = ἔξω θυρῶν. Comp. v. 269. — For *τυγχάνει*, sc. ὄν, see v. 46.

317–320. τοῦ καστιγνήτου. For the genitive after verbs of *saying*, see K. § 273. F; Cr. § 356; and comp. Ajax 1236. — ἦξοντος, ἡ μέλλοντος. The participle in such cases usually is accompanied by ὡς, and may be expressed by an infinitive. Comp. Mt. § 569. — τί for ὅτι. Rare in Attic. — φιλεῖ ὀκνεῖν, Schol. εἴωθεν ἀναβάλλεσθαι.

323. “Non possunt hæc verba exprimere, quod volunt interpretes, *alioqui non tam diu vixisse*; sed hoc dicit Electra, *non enim diu viverem*, nempe si ille non veniret.” Herm.

324. δόμαν. It is comparatively rare that the genitive stands without a preposition in answer to the question *whence*. Comp. Antig. 10.

325. φύσιν, *by birth*. This word is nearly superfluous, as in v. 1125. — For v. 328, comp. vv. 122–125.

331. The sense is, *not idly to indulge your rash anger*. Ellendt interprets θυμῷ ματαίῳ more generally *perversitati tue*.

332. οἶδα κάμαντὴν ὅτι ἀλγῶ, for οἶδα ὅτι καὶ αὐτὴ ἀλγῶ, *I know that I myself also grieve*. For this form of sentences, comp. Antig. 318; Cr. § 614.

335. ὑφειμένη, sc. τὰ ιστία, *lowering my sails*. The perf. pass. often has a middle sense. — The sense of the next line is, *and not to seem to be engaged in something, and yet to bring no harm* (upon the murderers, i. e.) not to show that I meditate vengeance which will be ineffectual.

340. The sentiment is like that in Antig. 63. — For a plural in lieu of a singular verbal, comp. Antig. 677. πάντα is probably an accusative.

342. The Schol. and Hermann take μέλειν as a personal

verb here with *οὐ* for its subject = φρονίζει; a rare usage found, according to Hermann, *Aesch. Agam.* 878, *Eurip. Herc. Fur.* 772. —— For τῆς τυρόσης, and the reason why τῆς ταύρους is not used, see *Prometh.* 849, note (2d ed.).

343. τὰ μὲν νοθεῖματα, your *admonitions addressed to me*. This is the objective use of the possessive pronoun. —— For the government of κείμενος, see Cr. § 381.

346. φρονῦσσαι = φ. εὖ, the opposite of φ. κακῶς. Choose, says Electra, either to act a foolish part like me, or to be wise (in a prudential point of view) and neglect your father.

349. τιμωρεῖσθαι τινι, to avenge one's cause; τινε, to revenge upon, or *punish*, one. τιμωρουμένη, trying to punish.

351. πρὸς κακοῖσι, besides the calamities now existing. —— ξεῖ, this conduct has in it. Comp. *Antig.* 63.

356. ἐκεῖ is here used of the world below, as in *Alcest.* 744. This may be easily gathered from the context, but is owing to euphemism. —— χάρις is here *the pleasure arising from receiving an honor, gratification*, and stands instead of τιμὴ repeated. Comp. *Antig.* 514.

357. ἡμέας. This dative is not without its force. The sense is, *Thou who hatest for us*, i. e. *our hater*, or you who pretend that you hate.

363. The sense is, *Let me have it for my only food, that I do not grieve myself*, i. e. that I escape the pain which base submission to them would occasion me, and rather cause *them* trouble. A similar expression occurs in *Isocrates Areopagit.* § 82, Bekker: οὐτοις ἐπαιδεύθησαν οἱ πολιταὶ πρὸς ἄρετὴν δοτε σφᾶς μὲν αὐτοὺς μὴ λυπεῖν. See also *Eurip. Cyclops*, 338. Brunck changed μὴ into νη (αὐτούς). But in that case it is not easy to see why ἐμέ, and not με, is used. In the received text, ἐμὲ stands for ἐμαυτήν, “quia tantumdem est,” says Herm., “ac si dixisset τὸ ἐμὲ μεν μὴ λυπεῖν, λυπεῖν δι τούτους.” And this sense Musgrave had

previously expressed in his note. Comp. 461, where *σαλ*, in an enumeration of several persons, stands for *σαυτῷ*. The same is true in a contrast, Eurip. Phœniss. 508 : τοῦτο  
οὐκ τὸ χρηστὸν . . . οὐχὶ βεβούλομαι | ἀλλ᾽ παρεῖναι μᾶλλον ἢ σάξειν  
ἔμοι. In such cases the mind rests simply on the person as joined or contrasted with others, and not on the reflexive act.

369–378. *μηδὲν πρὸς ὄργην*, say *nothing angrily* (literally, that has a leaning to, or looks towards anger). Comp. vv. 464, 921. —— *ἴθες . . . πως*, *pretty much accustomed*. For the gen. *μίθης*, comp. Cr. § 376. —— *τῶνδε*, *the ill I now endure*. She means, that nothing can be worse.

380. According to Mt. § 608. 5, *μήποτε* is here used, and not *οὐποτε*, because the clause is subjective, i. e. what is said is dependent upon, and exists in the view of Clytemnestra and Agisthus.

384. *ἐν καλῷ*, *in good time*. See Antig. 1097, *ἐν δεινῷ*, note.

385. In reply to Elmsley, who would read *γὰρ* for *δὴ* after Triclinius, Herm. says, “Optime convenit illud δῆ, ergo, animo indignanti decretumque contemnenti.” — The sense is, *What! have they then even resolved to do these things to me?* *βεβούλευνται* has a middle sense.

388. i. e. *τίς ἔστιν οὗτος ὁ λόγος*, or *αὐτῇ ἡ ἀρὰ ἦν ἐπηράσω*. Comp. Antig. 427.

396–403. *εἰκαθεῖν*. See Antig. 1096, note (2d. ed.). —— *σὺ ταῦτα θώπεν'*, *do you act such a cringing part if you please*. For the accus. *ταῦτα*, comp. Antig. 550, 743. —— *οὐκ ἔμοις τρόπους λέγεις*, *you do not speak of my character*, i. e. what you speak of is not my character; unless *λέγεις* can have the sense, you do not *speak*, i. e. *display in what you say*. —— *τιμωρούμεναι*. For the gender, see Alcest. 383. —— *μή . . . κενή*, *I hope I am not yet so far devoid of sense*. “Electra says *μή πω* in the feeling of human weakness, as if in the course of time she could not be sure

of not acting as her sister suggested." Schneidewin. Rather she speaks in scorn, which is her present state of mind.

404. ἐστάλην, *I set out to go.* —— δέον follows the antecedent of οἶπερ, ἐκεῖσε, *thitherward.* —— τᾶρπα = τοις ἄρπα.

405, 406. Brunck observes that the victims, whose blood was poured out as a libation upon the tomb, were there burnt. He conceives of Chrysothemis as being attended by servants carrying victims. But it is plain from vv. 405, 431, that the offerings were in her own hand. She went alone to offer a libation to her father, and ἔμπυρα must be understood, as Triclinius and several modern critics remark, of unbloody offerings. Comp. v. 440. Erfurdt remarks that the offering of Orestes, v. 894, was of the same kind. —— τυμβεῦσαι χοάς = ἐπιτυμβίους χοάς δοῦναι. Antig. 901. This verb in Ajax 1063, Eurip. Hel. 1245, means, *to put in a tomb*; here, *to put on a tomb*. For its neuter force, *to be in a tomb*, see Antig. 888.

408. "Monkius conjicit δν γ' ἔκταν' αὐτή. At recte hic abest γέ. Non enim ipsa his verbis respondet Chrysothemis, sed quid Electra in mente habeat dicit." Herm. The words in Electra's mouth would have been without γέ; or at least Chrysothemis would not have given them the emphasis contained in that word.

410. δοκεῖν ἔμοι. ὡς and δοσον, which are usually found with such restricting infinitives (comp. Alcest. 801), are sometimes omitted.

411. ἀλλὰ is used in opposition to something not expressed. *If never before, be with us yet at least now.* Comp. λέγ' ἀλλὰ τοῦτο, v. 415, *if you know but little, yet tell this;* ἀλλὰ τῷ χρόνῳ, v. 1013, *if never before, yet at length.*

419. πῆξαι ἐφέστιον = πῆξαι ἐφ' ἐστίᾳ. Comp. v. 269. This dream resembles that of Astyages in Herodot. I. 108. —— For this sceptre comp. Iliad ii. 101.

425. This seems to have been a custom, the object of

which was to obtain the aid of the Sun or of the Gods, in averting evil portended by dreams. Comp. v. 644. In Eurip. Iph. in Taur. 42, cited by Brunck, Iphigenia says, *The novel visions which this night has brought, I will tell to the air, εἰ τι δὴ τόδ’ ἔστ’ ἄκας.*

428 – 430. *νῦν, therefore.* The connection seems to be, “I beseech you, therefore, do nothing rashly, for our mother, in her alarm caused by the vision, will use violence against you to prevent you from injuring her.” — *εἰ γὰρ . . . πάλιν, For if you will reject me (my advice), at another time you will come after me, in the midst of your trouble.*

433. *ἰστάναι επείσματα, to place (there) mortuary offerings.*

435. By a fine zeugma *κρύψον*, in the clause with *κόνει*, supplies the place of a verb of appropriate signification with *πνεῖσιν*, as *σκέδασον* or *δόσ.* — For the next line comp. Antig. 197. — *νῦν = αὐτά*, as in Prometh. 55, and v. 624 *infra.*

439 – 441. *ἀρχήν, omnino.* It is taken with *οὐκ ἀν . . . ἐπέστεφε.* — *τλημονεστάτη.* Passow gives this word, which obviously denotes a moral quality here and in v. 275, as in Philoct. 363, the sense of *bold, ready to undertake any crime.* But the analogy of *δύστηνος*, when denoting crime, as in vv. 121, 806, rather favors the signification *miserable or wretched (in a moral point of view).* — *ἐπέστεφε χοὰς τῷδε = ἐπέστεφε τόνδε χοᾶς.* Mt. § 411, Obs. 3, remarks that “some verbs take as well the dative of the person and the accusative of the thing, as the accusative of the person and the dative of the thing.” The reason for the dative of a person here is, that, besides the general idea of crowning, or honoring, the poet had in his mind the special one of pouring upon; so that the verb adopts the construction required by *ἐπιχεῖν.*

442. *αὐτῆ* is not to be taken with *σαι*, or with *προσφιλῶς*, which Monk prefers, but with *δέξασθαι*, a construction found

in Homer and Pindar. Comp. v. 226, and Mt. there cited. According to Herm. δέχεσθαι τινος or παρά τινος means *to receive from*, δέχεσθαι τινι, *to receive for the sake of*, or *out of favor to*. The *aorist infinitive* here has a *future sense*, and this takes place not only after verbs which in themselves imply futurity, but also after others.

445 – 447. μασχαλίζειν denotes to hang under the shoulders or arm-pits, thence to cut off the extremities of a slain man, and hang them thus under his shoulders. According to Suidas, the extremities were joined together, and placed round the neck under the shoulders of the slain (thus forming a resemblance to the shoulder-band of beasts under the yoke, μασχαλιστήρ), as an expiatory rite, or that the murdered person might be powerless to take satisfaction. Another statement in Suidas is, that the murderers wore it upon themselves. Suidas, and others after him, as Blomfield on Choëph. 433, refer to Apol. Rhod. 4. 477, who says that Jason, after killing Absyrtus, “cut off the extremities of the deceased. Thrice he licked off some of the blood, and thrice he spit the abomination out from his teeth, which is the right way for murderers to atone for bloodshed.” The learned Schol. on this place, and other writers, tell the same tale. Musgrave thinks that these horrid ceremonies were performed, not for the sake of expiation, but out of contumely towards an enemy. But the place from Apollonius shows the contrary. Wilkinson, in his Dalmatia, Vol. II. p. 154, says that “a Morlacco believes that, if he murders any one, he will be haunted by his shade, unless he carries about him a piece of the murdered man’s dress. The part preferred for this purpose is taken from the sash; and having once put it on his breast, beneath his clothes, he never goes without it.” — καὶ . . . κάρα κηλίδας ἔξεμαξειν, and wiped off the blood-spots (from the instrument) with his head. ἔξεμαξειν is supposed to change its subject; but this is not necessary, since Agamemnon may be said

to have performed this deed, by means of his head used for that purpose. So one Schol. and Ellendt seem to understand the place. Wunder regards κάρα as a local dative, *on his head*. This also was a murderer's ceremony, the symbolical purpose of which was, apparently, to transfer the guilt of the murder, to put the blood of the slain man upon his own head. In the Odys. xix. 92, we have ἔργον δὲ σῇ κεφαλῇ ἀναμάξεις, *a deed which thou shalt wipe off upon thy head*, i. e. shalt bear the guilt of. In Herodot. I. 155, Crœsus says, *the things which took place before, I did, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας φέρω, and I bear them, having wiped them off upon my head.* — ἐπὶ λουτροῖσι, Brunck, after a gloss, makes to mean *for an expiation: others, at the bath*, near which Agamemnon was slain.

446. ἀρα μή. Comp. Antig. 632. Both an inferring and an interrogative power have been ascribed to this formula, as Schaefer has explained it in his "Meletem Crit.," p. 66, who there paraphrases the present passage, *hæc cum ita sint num putas.* But Herm., on Antig. loc. cit., justly denies that ἀρα has this power. "'Αρα μή," says he, "idem proponendum est quod μή solum, nisi quod ἀρα μή paullo fortius." And Buttmann (index to Plato's Four Dialogues, 4th ed., Berlin, 1822) says, under ἀρα, "'Αρα μή sicut μή solum, interrogat in re incredibili, ita tamen ut ἀρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur." This agrees with the probable origin of the formula from an ellipsis of δειπόν or a kindred word. Comp. Mt. § 608, Obs. 3. ἀρα μή δοκεῖς then means, *Is there danger that you think? you do not think, do you?* The sense is the same as if the words had been δοκεῖς ταῦτα ἀ φέρεις λυτήρια εἶναι αὐτῇ τοῦ φόνου, i. e. can free her from the guilt of the murder. For the genitive comp. vv. 636, 1489, where the same adjective is found. — Two lines below, σὺ δὲ is used in emphatic contrast, because now she was doing not her own will, but her mother's bidding.

449. "Bene monet Brunckius ad Orest. 128, in veteri luctu aliquot tantum cincinnos abscissoes esse; in recenti omnem cæsariem." Herm. —— ἄκρα φόβας. Schol. τὰ ἄκρα τῶν τρίχων.

451. Brunck after the Schol. gives λιπαρῆ τρίχα, *suppliant hair*, i. e. hair offered by a suppliant, or which, as a symbol, made supplication in Electra's stead. Comp. v. 1378, λιπαρεῖ χερί. The reading of the MSS., ἀλιπαρῆ, was restored to the text by Hermann; according to whom it signifies, *unsuited to supplication*, i. e. *uncombed, squalid*. In this edition I give λιπαρῆ.

452. ζῶμα is here used for ζώνην, according to the Schol., Suid., Thom. Mag., and others. In Homer it means, *a garment trussed up*. Æsch. and Menander (Pollux 7. 51) used the word to denote a garment, probably in Homer's acceptation of it.

454. This his εἰδωλον could do, by appearing to the murderers in visions, to affright or deceive them, and to the avengers, to supply them with courage.

455. ἐξ ὑπερτέρας χερός, *victrici manu*. Herm.

458. ἡ ταῦν δωρούμεθα. The verb here used is, by a *constructio ad sensum*, accommodated to δώροις, implied in the hands which brought the gifts.

459. μέλον. *εἶναι* must be understood, μέλον *εἶναι* being for μέλειν. Comp. OEd. Col. 653, ἀλλὰ τοῖσδε ἔσται μέλον; for μελήσει. —— κάκείνῳ, i. e. that he too, as well as the infernal gods, was concerned in sending the visions.

461. For σοί, comp. v. 363, note.

464. πρὸς εὐσέβειαν = εὐσεβῶς; properly, *in conformity with piety*.

466. The sense is, *For justice has (in it) no reason for contending with two* (opposing the opinion of the Chorus and Electra), *but for being forward to act*. This phrase, according to ordinary usage, should have ἐρίξειν and ἐπισπεύδειν as its subjects; comp. Antig. 68, where τὸ περισσά-

*πράσσειν* is the subject of *οὐκ ἔχει νοῦν οὐδένα*. But the standard of judging as to what is reasonable is here the subject.

468. Chrysothemis here finely shows her more timid nature.

471. *πικρὰν . . . ἔτι*, *I think that this attempt upon which I am about to venture will be a calamitous one.* For the form of the sentence, see Alcest. 256.

472. Comp. the first lines of the ode in CEd. R. 1086, 1087.

475. *πρόμαντις*, so called, as announcing beforehand, by Clytemnestra's vision, the approach of vengeance.

480, 481. *κλύουσαν* is instead of *κλυνούση*, by a change of construction. According to Brunck, the poet had in his mind *ὑπεστί μοι θαρσεῖν*, in which case *κλύουσαν* would be used for the dative, according to the common idiom of the tragic poets. Comp. Elmsley on Medea 727, Prometh. 217, and v. 962, *infra*. Brunck cites *πέπαλται δ' αὐτὸν ἐμοὶ φίλον κέαρ τόνδε κλύουσαν οἴκτον*, from Æsch. Choëph. 410. —— *ἀδυπνώων*, “quæ audientes Agamemnonis amicos, quasi suavi quadam aura afflant.” Herm. *εὐφραντῶν*, *cheering*, Triclinius.

484. *χαλκόπλακτος*, Dor. for *-πληκτος*, *hammered or beaten out of brass*; but Erf. and Herm. give it in an active sense, *aere percutiens*. —— The Chorus says, that neither the dead man nor the instrument of death has forgotten the murder.

489–491. *πολύποντος* and *πολύχειρ* strongly denote the fearful swiftness and grasp of the Fury, who is to be regarded as the executioner of Dike's sentence. Comp. v. 476. —— *χαλκόποντος*, Schol. *στερεὰ καὶ ἀκοπίαστος ἐν τῷ ἐπιέναι κατὰ τῶν φονέων*, *firm and unwearied in pursuing after the murderers*.

492–494. Wunder and others give to *ἀμιλλήματα* the sense of *contentio*, struggle after, desire for; and refer *οἰσιν* to Clytemnestra and her paramour. The sense then is, *desire for murderous wedlock attacked those whom it was*

*not lawful* that it should attack. Triclinius refers *εἰσεῖν* to Agamemnon, and takes ἐπέβα as meaning *hostile attack*. This and the sense *conjugales amplexus* given to ἄμικον γάμων are perhaps to be preferred to the rendering now most in favor. The sense is, *For the unhallowed incestuous embraces of murderous marriage attacked (and slew) whom it was not lawful*. These words assign the reason for the vengeance of the Fury,—adultery ending in murder.—μιαιφόνων is proleptic on either rendering.—  
Δέκτρα διαλλήματα is like ἀγαμος γάμος, a marriage that is no marriage, i. e. an unfortunate or unlawful one.—ολσιν οὐ θέμις. Emphatic: it was most unlawful to slay one they had so deeply wronged.

495–498. πρὸ τῶνδε, *therefore*. —— The subject of ἔχει is the ensuing clause. The sense is, *This, or the thought, possesses me that the sign will never draw nigh to us unblamed by those who were doing and aiding in the deed*, i. e. by the guilty pair; for, as the Schol. says, *when they should suffer for their crimes they would blame the vision*, as having foreboded ill instead of good. With like brevity Shakespeare says (Henry VIII.), “My mind gave me, ye blew the fire that burns you,” i. e. gave me this that. But to make this sense, ἀψεγέσ is must be separated from ἡμῖν and joined to δρῶσι, which is harsh. The reading is perhaps at fault.—ἀψεγέσ governs a dative, like the passive of its primitive verb.—πελᾶν, i. e. πελάσειν. The sign is thought of as at a distance, and as coming nigh, when fulfilled.

503. κατασχήσει, lit. *will come to land*, i. e. come to pass.

506. αἰανή is the only example in the classics of a form αιανός, and one excellent MS. here has αιανής, which some critics prefer. αιανός is, however, found in Hesychius, who has αιανόν, χαλεπόν, αἰνόν. See Herm on Ajax 657.

512. πρόρριζος, *from the root, root and all*. With ἐκριφθείσ, here, it denotes utter destruction: *thrown utterly out, or thrown out, so as utterly to perish*.

513–515. The Scholiast's explanation, ἀφ' οὐδὲ οὐδὲ Μύρτιλος ἀπέθανεν, οὐδὲ διέλιπεν αἰκία τοὺς πολυκτήμονας οἴκους, brings us to the true reading, οἴκους πολυπάμονας, favored by Bothe and Schneidewin, which I have introduced into this edition instead of οἴκου πολύπονος. The sense is, *When Myrtilus slept in death — never yet since then has woe and shame forsaken these wealthy abodes.* There is an allusion in αἰκία to the αἰκίαις of vv. 487, 511, and perhaps in πολυπάμονας to παγχρύσων of v. 510, denoting that the ignominy perpetrated on the wealthy Myrtilus was paid by the ignominy of the wealthy Pelopidae.

516. ἀνειμένη, *left at large*, i. e. being freed from the control of Ægisthus.

518. For μή after ἐπεῖχε, see K. § 318. 8; Cr. § 665. μή τοι γέ, i. e. whatever else he could not prevent, he *certainly* kept you *at least* from disgracing those you ought to love by being out of doors.

522. Brunck, Erfurdt, Schaefer, Mt. (§ 551), take ἄρχω in the sense *I begin*, with καθυβρίζοντα. Monk and Herm. put a comma between ἄρχω, *I rule*, and the participle. The latter construction is to be preferred, as making the inconsistency between what Electra had said, and her want of fear and respect for Clytemnestra, more apparent. — θρασεῖα, sc. εἰμί, according to Herm., but the adjective may be taken as instead of an adverb, parallel to πέρα δίκης.

525. Brunck supplies from the foregoing κλίνω πρὸς σέθεν, and considers οὐδὲν . . . ἀεὶ a parenthesis. The true construction makes πατὴρ the subject of ζότι by attraction, as well as the proper subject of τέθυηκεν. οὐδὲν is for καὶ οὐδὲν by asyndeton, owing to the earnestness of the discourse.

529. ή, sc. Δίκη, since κούκ έγώ μόνη is parenthetical.

533. A simple construction here would be οὐκ ίσον λύπης καμάν (like λύπην λυπήσας) δτ' ζοπειρέν ἔμοι δτ' ἔτικτον. But the poet, having used ἔμοι with ίσον, afterwards completes

the sense by adding ὥσπερ ή τίκτουσ' ἔγώ. And he does not say ὅτ' ἔτικτον, because, as Schneidewin remarks, that would restrict her λύπη to the act of bearing a child; while the participle (denoting the *mother*, comp. v. 342) extends it to her subsequent maternal cares.

534. τοῦ, χάριν τίνος; “pro qua re? cujus gratia? τοῦ est idem quod ἀντὶ τοῦ, ut in Aristoph. Nub. 22, τοῦ δόδεκα μῆνας πασίᾳ.” Herm. A few authorities have τίνων for τίνος, which, if taken as a participle, gives a good sense, *rependens gratiam*. For the repetition of the interrogative, comp. Eurip. Androm. 388, τί καίνεις μ'; ἀντὶ τοῦ; As τίνων was more likely to arise from τίνος than the contrary, I have preferred to retain the latter in the text.

537. ἀντ' ἀδελφοῦ briefly denotes *instead of his brother's killing his own children*.

539. “Some criticize the poet,” says the Schol., “for differing from Homer, who makes Hermione the only child of Menelaus and Helen; but herein he agrees with Hesiod, who adds a son, Nicostratus.”

541. ήσ, i. e. πατρὸς οὐ καὶ μητρὸς ήσ. The poet might have used δν, but his mind dwelt on Helen; this being especially applicable to her.

543. δαισασθαι is epexegetical. *Had Hades any desire for my children more than for his, to feed upon them?*

545. Μενέλεω δ' ἐνήν, i. e. ἐνήν δ' ἐν αὐτῷ πόθος τῶν Μενέλεω παιδῶν; —— For the accent of παιδῶν, see K. § 65. 2.

550. The sense is, *But if I seem to you to judge wrong, when you have formed a correct judgment yourself, then set about blaming others*, i. e. me. So the Schol. recent. But Wunder, Ellendt, and some other critics, with the Schol. vet., join σχοῦσα with δοκῶ. The sense then is, *If I seem to you to judge wrong when I have judged right, then lay the blame on others*, i. e. on Agamemnon. But there seems to be something absurd in this. φρονεῖν κακῶς must refer to her thinking herself justified in slaying her husband, and

in not regretting the deed. How then, if Electra thought her self-justification wrong, could she lay the blame either of the act or the opinion upon Agamemnon? Moreover, if I am not in an error, *οἱ πέλας* cannot denote simply those who are near of kin, but only those with whom a near intercourse subsists.

557. ἐξῆρχες μὲ λόγοις. Mt. § 423, Obs. "Sometimes, especially in the poets, verbs which of themselves cannot govern an accusative take that case on account of the active sense which lies in them," i. e. through their connection with some other word. *ἐξῆρχες λόγοις* together contain the active idea of *addressing first*. Comp. Eurip. Androm. 1201 (1199), cited by Mt., δεσπόταν γόοις κατάρξω, i. e. *I will begin to lament my master.*

564. τὰ πολλὰ πνευμata, "multos illos ventos, qui flabant, vel qui flare solent. Hoc postremum cum natura Euripi [i. e. the strait between Eubœa and the mainland in which Aulis lay], qui locus, si quis aliis, ventosus est." Herm. Comp. Eurip. Iph. in Taur. 6.

566, 567. κλύω, see Prometh. 683, note (2d ed.) —— *παιῶν* Musgrave explains of the sport of *running*, with which *ποδοῖν* agrees. He was *hunting*, when he killed the animal, according to the Schol. on Eurip. Orest. 647 (651), which Sophocles cannot have intended, the place being a sacred grove.

568, 569. κατὰ σφαγás, in *cæde*, Brunck. According to Mt. § 581, κατὰ here means *on account of*. Herm. writes κατασφαγás in one word, following ἐκκομπάσas, which, like κομπάζω, may take an accusative or a dative with ἐπί. —— "Ἐπος τι, dicit, quia veretur repetere dictum illud, ut impium." Herm. Βάλλειν Ἐπος is like ρίπτειν Ἐπος. Comp. Alcest. 680.

581. Schaefer (Meletemata, p. 115) lays down the rule, that *ὅπα μή* with the subjunctive = *cave ne, vereor ne* (see an instance v. 1003 *infra*), and with the indicative = *vide*.

*num*, which Wunder more correctly alters into *vide an non*. This latter sense is needed here, and as most MSS. give *τιθης*, I have followed Wunder in admitting the indicative, but in the form *τιθεις*, into this edition, instead of *τιθῆς*, which Hermann defends. Comp. Antig. 1253, note.

589, 590. *εὐσεβεῖς*. Schol. min. ἐννόμους, οὗτοις ἐξ ἐννόμου γάμου. and so Brunck, *legitimos*. But the ordinary sense may be retained here, and there is a contrast with *παλαμναῖφ* of v. 587. *ἐξ εὐσεβῶν*, i. e. of Agamemnon. — *ἐκβαλοῦσ' ἔχεις*, *hast cast off*, or treated with entire neglect. Comp. OEd. R. 611, *φίλον ἐκβαλεῖν*.

594. *γαμεῖσθαι* is said of the woman contracting marriage; *γαμεῖν* of the man.

596. *ἡ πᾶσαν ἵης γλῶσσαν*. *ἱέναι γλῶσσαν*, like *ἱέναι στόμα* in OEd. Col. 132, is figuratively used for *ἱέναι φωνήν*. *πᾶσαν* here denotes the constant repetition of the charge.

600. *τοῦ τε συννόμου*, *and from thy mate*. This word, which properly denotes *feeding together*, as in Philoct. 1436, is here used in speaking of a *husband*, and in OEd. Col. 340 of a *sister*.

603. *μιάστωρ*, properly, *one who pollutes*, who by crime, especially murder, causes pollution to others by contact. OEd. R. 353. Hence *a man stained with blood*, as in v. 275 *supra*. But here the word denotes an *avenger of blood*, and it is thus used also concerning a slain man who torments his murderer, Eurip. Med. 1371, and an avenging spirit or fiend. *ἀλάστωρ* and *παλαμναῖος* also unite these two ideas of the criminal and the avenger. The avenger wrought murder, and was polluted, until he obtained purification.

609. *καταισχύνω*, being often applied to those who are inferior to, or reflect dishonor upon, their honorable parents, is here used sarcastically by Electra concerning her resemblance in bad qualities to her mother.

610, 611. *εἰ, whether*. — *ξύνεστι*. The subject of this verb is *μένος* according to the Schol., sc. *μένος ξ.* *αὐτῆς*, but

Electra according to Herm, sc. Ἡ. ξύνεστι μένει. Either is admissible. Comp. v. 600, and Antig. 371. Schneidewin, again, thinks, less correctly, that Clytemnestra is the object of δρῶ, but that the reference is purposely ambiguous on account of the awe which the queen inspired. —— τοῦδε refers to the foregoing clause.

614. Here and in OEd. Col. 751, *τηλικοῦτος* is used as a feminine for *τηλικαύτη*. These are the most remarkable instances of poetic license in regard to the common gender of adjectives.

626. θράσους τοῦδε οὐκ ἀλύξεις. Here Electra's impudence is conceived of as pursuing her, and as overtaking her when she suffers for it. The Hebrews said, "Your iniquity shall find you out," with the same figure.

628. πρὸς ὄργην ἐκφέρει, *you burst into a passion*. Comp. this verb in Alcest. 601.

630. The sense is, *Wilt thou not then let me even sacrifice in silence?* οὐδὲ pertains to θῦσαι. —— ὑπὸ denotes accompaniment, as in v. 711, χαλκῆς ὑπὰ σάλπιγγος ἥξαν, *they started at the sound of a brazen trumpet*. —— εὐφῆμος βοὴ signifies, properly, a *cry* or voice of *good omen*; but as almost any expression during sacred rites might be of bad omen, and silence was of good, εὐφῆμος ἔστω, εὐφῆμέω, εὐστομός ἔχε (Philoct. 201), and the like, came to include *silence*, and, by a singular fate of words, this meaning predominated.

635. ἄνακτι τῷδ'. By this is meant a statue or altar of Apollo, in the shape of a conical pillar standing before the door. Comp. OEd. R. 919. The usage of these pillars prevailed especially in the states of Doric descent. For ἄνακτι, see Antig. 988, note.

636. ἀνάσχω εὐχάσ. The use of ἀνέχειν with εὐχήν, *to offer a vow* or *prayer*, seems to be derived from holding up the hands on such occasions; = ἀνέχειν χεῖρας εὐχόμενον. So ἐμβάλλειν χειρὸς πίστιν, Philoct. 813, *to pledge faith with the*

*hand*, comes from putting the hand in another's hand in pledge of any thing, in which sense ἐμβάλλειν χεῖρα is found, Trachin. 1181. — In v. 637 ήδη, *already* = with no further explanation on my part. — προστατήρες probably *protector, defender* from evil.

638. “Recte monet Musgravius, βάξιν κεκρυμμένην non de submissa voce, sed de *ambiguitate* et obscuritate dictorum intelligi debere.” Herm. And so δισσῶν ὄντεων is most probably to be understood.

642, 643. ματαίαν = ψευδῆ. Schol. recent. —— ἂδε, i. e. when I use such obscure expressions. —— τῇδε, *hac ratione*, Wunder. Comp. 1302, Trachin. 554. But τῇδε may well refer to Electra, and καὶ be taken with it, being out of its proper place. The sense will then be, *I will say it for her also*, i. e. will so say it, that she may hear and not understand. So the Schol. just named have it.

646. εἰ πέφηνεν ἔσθλά, *if they have appeared, or are come betokening good.* —— δὸς τελεσφόρα, *give them to me fulfilled*, sc. grant the fulfilment of them.

651. ἀμφέπειν depends on δός, to be supplied from its opposite μὴ ἔφῆς of the previous sentence.

653. εὐημεροῦσαν is to be taken with φίλοισι, *living in prosperity with my friends.* —— τέκνων is for τέκνοις, being attracted to its relative (comp. Alcest. 523). καὶ answers to τε after φίλοισι.

655. Schneidewin notices the repetition of λ here, as denoting the insinuating entreaties of Clytemnestra. He also remarks, that in the next line τὰ δ' ἄλλα refers especially to the wish that Orestes and Electra may be put out of the way.

660. Just as the prayer was finished, it seemed to be fulfilled. Human ignorance and guilt, having lost all faith in eternal justice, now triumph, and are certain of final impunity; but divine wisdom deceives, and by deceiving ruins them at the acme of hope. There is a striking scene

of the same kind in OEd. R. 945 *et seq.*, where Jocasta openly contemns the oracles of the gods as being false, which in a few minutes assert their truth, and involve her and her husband in utter ruin. — The Schol. observes, that the old man here avoids the extremes of pity and gladness, acting the part of an indifferent stranger. He also remarks, that the poet was happy in making Electra and Clytemnestra hear the news together, that the story might not be told twice, and that the feelings of both might be shown at the same time.

663, 664. The sense is, *Am I right also in again guessing that this is his wife?* κυρεῖν here means *to hit the mark, reach the truth.* Comp. Æsch. Suppl. 584 (589), καὶ τόδ' ἀν γένος λέγων ἐξ Ἐπάφου Κυρήσαις, *you would be right in pronouncing us sprung from Epaphus.* τυγχάνω is similarly used in Philoct. 223. — For πρέπει, *she appears,* see Alcest. 512. Or it may have the more emphatic sense of *conspicua, or decoro adspectu esse.*

668. ἔδεξάμην τὸ ρῆθέν, *accepi omen.* I receive what was said as betokening a happy answer to my prayer. The aorist ἔδεξάμην narrates what were her feelings the moment before, when the other was pronouncing the words of good omen.

670. To what was said in the note on v. 45, I here add from Hermann (review of Müller's Eumenides, Opusc. 6. 2. 186), that the poet shows great judgment in making this message come from Phanoteus rather than from Strophius, the uncle of Orestes, and naturally the foe of Clytemnestra. She would not have put credit in the news if communicated by Strophius, but would have suspected some plot. Two separate messages are therefore contrived; one from Phanoteus, the bearer of which meets with ready audience; the other from Strophius, with the ashes, which naturally is brought more slowly, and is thus received with confidence.

676. For the participle θαυόντα following λέγω, comp.

Mt. § 569. 5. ἀγγέλλω is so used in 1443, 1452. Usually the infinitive, or the participle with ὡς, occurs in such cases.

— Another reading of considerable authority for πάλαι λέγω is τότε ἐνέπω. For νῦν τε καὶ πάλαι, comp. Antig. 181. For νῦν τε καὶ τότε, v. 907 *infra*. The present tense includes the past in such cases; and usually is found even with πάλαι alone.

682. πρόσχημα governs the two genitives in different relations. Comp. Eurip. Androm. 148, στολμὸν τε χρωτὸς τόνδε ποικίλων πέπλων, and Eurip. Electr. 443, Ἡφαίστου χρυσέων ἀκμόνων μόχθους ἀσπιστὰς . . . τευχέων, i. e. *the armor, viz. the shield made upon Vulcan's golden anvil*. The sense is the same as if ἀγῶνα stood in apposition with it, *Græcia's pomp of games*. Or, as Herm. explains it, ἀγῶνα takes the place of an adj. = ἀγωνιστικόν. See v. 19. — “ἀθλῶν χάριν dicit, quia non spectatum sed certatum venerat Orestes.” Herm. I. e. ἀγῶν here denotes the games as an institution and an assemblage; ἀθλα as a series of contests.

684. δρόμον. Several MSS. have δρόμου, which Herm. adopts, supplying κρίσιν from the next clause. The Olympic, and probably the Pythian games began with the stadium race.

686. The sense is, *equalling the end of the race with his form*, i. e. closing the race, by gaining the victory, with a brilliancy corresponding to his personal appearance. So Pind. (Nem. 3. 32) says of an athlete ὁν καλός, ξρδων τ' ἐοικότα μορφā. There is allusion to λαμπρὸς of v. 685, and φύσις = εἶδος. Several Scholl. gave this sense to this not obscure passage. But Musgrave conjectured τῇ φέσει, i. e. ἀφέσει (= βαλβίδι, *carceribus*), which most critics since have received, although not agreed as to the meaning of the passage. According to Brunck, *equalling the close of the race with the start* is hyperbolical language, denoting *going through the course in an instant*, which is flat and forced. According to Hermann, the expression means,

*going back to where he set out*, which, he says, is a very plain description of the diaulus.

689, 690. *κράτη* == *νίκας*. Comp. v. 85. —— *βραβῆς*. Comp. vv. 1107, 1442; K. § 57.

691. All the MSS. have *δρόμων διαύλων πεντάεθλ'* or *πένταθλ'* *ἀ*, which absurd reading is altered by Porson into *δρόμων διαύλων ἀθλ' ἀπέρ νομίζεται*. Herm. considers *πεντάθλα* as put by attraction for the genitive, but does not say how the genitives of this line are governed. *πεντάθλ'* *ἀ* makes the measure harsh, and the form *ἄθλον* for *ἀθλον* is un-Attic. The pentathlum, again, seems to have taken place on the second day, after the horse-race. Hence the text follows Porson's conjecture, but the line is probably spurious. *δρόμων διαύλων* == *δρόμων διαύλων τε*.

697. *δύνατο* has an indefinite subject, e. g. *τις*. Comp. v. 1323; K. § 238, R. 3.

698, 699. *ἱππικῶν*, sc. *ἀθλων*, which word, or *ἱερά*, is understood in *τὰ Ὀλύμπια, τὰ Πύθια*. —— *δικύπους*, relating to *swiftness of foot*. Comp. the expression in v. 861, and *ῥιστόχειρ ἄγων*, Ajax 935.

702. *ἀρμάτων* for *ἱππων*, by metonymy. See Alcest. 67. —— By *Λίβυες*, the Greeks of Cyrene in Libya seem to be meant, who also colonized and possessed the neighboring town of Barca (v. 727). Their skill in horsemanship is abundantly shown by several of Pindar's Odes. They were the first Greeks who drove four horses abreast (Herodot. 4. 189). Comp. Casaub. on Athen. 3, cap. 22. But there is an anachronism, since Cyrene was founded long after the time of Orestes. By a still greater anachronism, the poet refers the Delphic games of his own day to the era of the Trojan war.

703. Thessalian horses were highly prized by the ancients. Hence the direction in Athenaeus 7, p. 278. E, to seek out *ἱππον Θεσσαλικήν Δακεδαιμονίην τε γυναικα*, as being the best of their kind. —— *Ætolia*, too, was famed for horses. Strabo, viii. 388.

706. The *Ænianes* were a Hellenic tribe, dwelling on Mount *Œta*, and therefore called also *Œtæi*. — White horses were an aristocratic distinction at Athens, as white asses were among the Jews. Judges v. 10.

708. δέκατον ἐκπληρῶν δχον, “numerum decem curruum curru suo implens, i. e. ordine decimus.” Herm.

709. οθ'. “δθι, ubi, si bene memini apud Euripidem non legitur nisi in melicis, et in metro anapestico.” Elmsley on Eurip. Iph. in Taur. 34. This is the only case of the kind in the trimeters of the tragic poets.

710. αὐτοὺς κλήροις ἔπηλαν, literally, *cast them by lot*, i. e. by casting lots assigned them their place. The proper object of πάλλεω is κλήρους, which being omitted, the verb alone came to mean to cast lots, and by consequence, in an active sense, to allot, or assign by lot. —— ὑπαλ σάλπιγγος. See v. 630, note.

713. ἐν. Herm. says, that the adverbial ἐν corresponds with *simul* only in the sense of *therewith*, or *besides*, and not in that of *thereupon*, and therefore reads ἐκ in this passage. But as ἐν τούτοις has the meaning of *at the time of these things*, as well as that of *amid* or *together with these things*, why may not ἐν alone have both acceptations? It has the same sense in Antig. 420.

715, 716. φορεῖθ', φείδοντο, are here written without a coronis, on the supposition that the augment is omitted. Upon the question, whether elision takes place, or the augment is omitted, see Mt. § 160.

717. χνόας Suidas defines by σύριγγας. The latter, he adds, from the Schol. on this place, “is the part of the axle inserted into the hole of the wheel. And the hole of the wheel itself is also so called.” The first signification obtains here: comp. vv. 721, 745. Perhaps σύριγξ properly denoted the *hole*, χνόη, *the end of the axle*, πλήμνη, χοινίκη, *the nave of the wheel*; but they are more or less confounded. —— βάσεις, *orbitas*.

719. Brunck cites Virg. Georg. 3. 111. “Humescunt spumis flatuque sequentum.” Add Iliad xxiii. 380.

720 – 722. ἐσχάτην στήλην, *the last pillar*, the *meta* around which the charioteers turned. The *spina*, which ran a little obliquely near the middle of the Roman circus, was wanting in the Greek hippodrome, where several pillars in a line divided the course. In the same way στήλην ἄκραν, v. 744, is explained in a Scholium of a Barocci MS., which may be seen in Vauvillier’s edition of Sophocles, by τὸν καμπτῆρα αὐτὸν τὸν τελευταῖον. — ἔχων ὑπό, *driving towards*: properly, keeping his horses in the direction of, guiding them towards. ἵππους is here to be supplied, as in several similar phrases. ὑπό, with verbs of motion, strictly denotes, *direction under*, and the noun which it governs is an elevated object. αὐτὴν here contrasts the pillar itself with its neighborhood, and may be translated with ὑπό, *directly under, directly towards*. — δέξιον, κ. τ. λ. Of the four horses abreast, the inner pair were under the yoke, but the two outer ones were only held by a rein, and hence called σείραιοι. The driver turned towards the left, so that the horse next the meta is called δὲ προσκείμενος, sc. τῇ στήλῃ. The horse on the right, being farther from the pillar and making the greatest arc in turning, had full rein given him. Comp. Antig. 138 – 140, note. This passage is suggested by Iliad xxiii. 336, where Nestor, after telling his son to draw up close to the meta, and to lean with the weight of his body towards the left, adds, ἀτὰρ τὸν δεξιὸν ἵππον | κένσαι δύοκλήσας, εἰξαί τέ οἱ ἡνία χερσίν.

724. ἀστομοι. Schol. σκληρόστομοι, and so Suidas. Comp. Plutarch. Vit. Artax. § ix., Κύρῳ γενναῖον ἵππον, ἀστομον δὲ καὶ ὑβριστὴν ἐλαύνοντι.

725, 726. βίᾳ φέροντιν. Comp. Eurip. Hippolyt. 1224. “βίᾳ φέρειν, vel uno verbo ἐκφέρειν dicitur equus, qui, frenis non parens, effuso cursu, rectorem aufert.” Herm. It has the same sense with βίᾳ φέρεται. Plato, Phædr. 254. A.

— *ἐκ δ' ὑποστροφῆς* is variously explained. Hermann renders it by *ex iterato, rursus, denuo*, and takes it with *τελοῦντες*. “Dum ex iterato sextus ac septimus jam cursus peragitur. Dicit hoc: metas iterum atque iterum ambiendo sextum et jam septimum cursum agunt,” etc. The phrase thus understood is nearly idle. Wunder joins it to *συμπατσούσι* in the sense of *reversing their course*, or turning round. “In contrarium partem aversi . . . adversas frontes impingunt.” Schneidewin explains it by the German phrase “aus der Wendung (der Bahmlinie) gerathend,” getting out of the direction or race-path. The context, even v. 727, leaves it uncertain whether the poet conceives of these horses coming into collision from the side, or in front. — *τελοῦντες* is masculine, because *ἵπποι* was in the poet's mind, which is of that gender, v. 722. — *ἔκτον* *ἔβδομόν τε*. *ἥδη* belongs to *ἔβδομον*, and *τελοῦντες* with that word supplies a future's place. The sense is, *While performing the sixth course, and already in the act of performing the seventh.* But Musgrave says concerning *ἔβδομόν τε*, “*septimumve; puto enim τέ, et, pro ἥ, aut, hic usurpari.*” To this Wunder accedes. On one occasion (Pind. Pyth. 5. 65) forty chariots were broken.

731–733. The Attic poets omit no occasion of glorifying their countrymen. — *ἀνακωχεύειν*, according to Suidas, “is properly used, when, in a storm at sea, men take in the sails, and toss upon the spot where they are, without trying to make head against the wind.” So Herodot. 6. 116 uses it to denote *in alto tenere*, but 7. 168 to stop by the land. But here it answers to *ἀναστράζειν*, to *rein back or in.* — *παρεῖς, letting pass.*

734. “Verba Sophoclis duas admittunt interpretationes, unam, quae Monkio placuit; *postremus quidem vehebatur, sed cohiebat equos, ut qui in fine spem repositam haberat. In qua tamen insolentius dictum videtur ὑστέρας ἔχειν τὰς πώλους, retinere eum quos ut posteriores sint.* Altera interpre-

tatio, et ea mihi quidem verior videtur, hæc est, qua δέ non ad ὑστέρας ἔχων πώλους, sed ad τῷ τέλει πίστιν φέρων referatur: posterior quidem rehabantur Orestes, sed, quum minus validos equos haberat, in fine ponens fiduciam. Ita, ut statuam, facit Homerus, quem imitatus est Sophocles (Iliad xxiii. 319)." Herm. But the interpretation of Monk is to be preferred, because the local sense of ὑστέρας forces itself upon the mind. —— ἔχαρος, not *outmost*, but *furthest behind*. The Athenian had escaped the general disaster by reigning his horses in, and turning outwards; Orestes, by being behind.

736. "Interpretes δὲ δὲ de Oreste, νὺν de Atheniensi intelligunt. At sic nemo non ἐκεῖνον potius quam νὺν dici expectaret. Νὺν enim de eo dici necesse est, de quo potissimum sermo est. Atqui is est Orestes." Herm. But the sense requires that δέ be referred to the nearest subject, Orestes. He had kept his horses back, and now, seeing one competitor alone on the ground, urges his horses to their full speed. In other words, διώκει necessarily, as well as ἔλαυνε, points at an action of Orestes. An excellent MS. has ὅπες δ' for δέ ὡς.

738. διώκει, *pushes on*; ἔπινος is to be supplied. ●

741. The courses were twelve in all. Pind. Pyth. 5. 45. —— ὥρθοῦθ', *he passed straight onwards* through the courses. But Ellendt interprets this word, as in the passive, with the sense of *erigor*, thus burdening the poet with an unusual tautology. Comp. Philoct. 1299 for the sense which seems here to be required. —— ὥρθὸς ἐξ ὥρθῶν, *standing upright in his upright* (yet not overturned) chariot. ἐξ is used because the action of driving to the spectator seems to proceed out of, or exert itself from, the chariot. Comp. Antig. 411 for ἐξ, and Antig. 1266 for the adjective used twice.

743. λύων, *while in the act of disentangling* the rein, which was held fast by some of the gear, so that he was

unable to curb the horse and keep the chariot far enough from the meta.

745. *μέσας χνόας*. Schol. recent. κατὰ μέσον ἔθραυσε (τὴν χνόην). A better explanation of *μέσας* than Ellendt's, who says, “dictum quod axis rotæ medium partem tenet.”

747. *τμητοῖς ιμᾶσι*. See v. 863, and comp. Eurip. Hippolyt. 1245. —— *πίπτοντος πέδῳ*. *πίπτειν* is not very often followed by a dative of that which is fallen upon or into, without a preposition. Comp. Eurip. Orest. 88, δεμνίοις πέπτωκε. Æsch. Choëph. 47, *πεσόντος αἴματος πέδῳ*. Passow in his Lexicon remarks, that *πίπτω* with *ἐν*, or with the local dative without *ἐν*, has the sense, not of *to fall upon* (which belongs to *πίπτειν εἰς*), but *to fall and lie upon, to lie fallen on*. This explains the use of the present participle, as the events mentioned could not have occurred *while he was falling*. But *πίπτειν ἐν* is not always so used; e. g. in Antig. 782 it may have the sense of *ἐμπίπτειν, irruere*.

749. *στρατός*, *the assembly*. This word, which originally denoted a body of men spread out or encamped (from the root of *στρώνυμι, sterno, stratum*), is often used, especially by Æschylus, as a synonyme of *λεώς*. In the Iliad *λεώς* itself denotes the troops, especially the infantry.

750, 751. For the form of this sentence, see the note on Alcest. 949. —— *ἀνολολύζειν* takes an accusative of the person, like *βοᾶν* (Alcest. 235) and other verbs of crying and groaning; as denoting pity or sorrow. We have also *ἀνολολύζειν βοήν*, Eurip. Troad. 1000, like *βοᾶν βοήν*; and *ἀνολολύζειν Θῆβας*, *to fill Thebes with shouts and cries, personare Thebas*, Eurip. Bacchæ 24. —— *οἵα . . . οἵα* may be translated as if they were *ὅτι τοιαῦτα . . . τοιαῦτα*. Comp. Alcest. 144.

752. *τοτέ* is to be supplied before *φορούμενος*. Comp. Eurip. Hecuba 28, *κείμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντον σάλω*.

754. *κατασχεθόντες* is accented as an aorist participle, being clearly such in sense. Comp. Prometh. 16.

757. Most MSS. read *κήαντες*, but those which follow the recension of Triclinius read *κείαντες*, and this Buttm. (Largest Gram. 2. 161) regards as the genuine epic form. Erfurdt and Herm. read *κέαντες*, as being more Attic.

758. *σποδοῦ* qualifies *σῶμα*, as an adjective would, or denotes the material, like *στέφανος ἀνθέων*, *hearts of stone*, etc. The sense is, *a body reduced to miserable ashes*. See v. 19, and comp. v. 58. *μέγιστον*, i. e. once very great.

760. *ἐκλάχοι* is a reading of superior authority to *ἐκλάχη*. The optative, as Herm. says, is said *ex mente illorum qui afferant cineres*.

762. *τοῖς δ' ἰδοῦσιν, οἵ περ εἴδομεν, spectatoribus, scilicet nobis qui vidimus.* Schaef. The last words are added, as an epexegetical after-thought, to show that he was one of the witnesses.

764. The term *δεσπότης* is very rarely used, as in this instance, by free persons in Greece (v. 129, 1227) in speaking of their king. See Valckenaer on Eurip. Hippolyt. 87.

765. *πρόρριζον.* See v. 512.

766. After *τί ταῦτα* only a comma is to be put; two clauses (viz. *τί ταῦτα λέγω* and *πότερον εὐτυχῆ λέγω*) being condensed into one. Comp. Alcest. 675.

770. *δεωὸν ἔστιν, has a very great influence.* Comp. Prometh. 39.

771. For the use of the masculine singular here, comp. Antig. 455, note. —— *ἄν τέκη* for *ἄν ἀν τ.*, as Monk remarks.

774, 775. *θανόντος . . . ἔστις, of his having died, who,* *αὐτοῦ* being omitted. This use of a participle and a noun, though admissible in Greek, is less frequent than in Latin.

780. *ἐξ ἡμέρας, after it was day*, as *ἄμα ἡμέρᾳ* means *at daybreak*.

781. The sense is, *Impending time always led me along* (the path of life) *as though I should die*; i. e. I lived in constant dread of being killed at some near future time. —— *προστατῶν. ἐνιστάμενος, ἐπιγενόμενος*, Scholl. And so

most modern interpreters. Neue finds in the word an allusion to the office of a προστάτης, which is probably intended by the poet. ὁ προστατῶν χρόνος, then, is *time* (a God in v. 179), *under whose tutelage or control I am*. —— Sophocles has wisely painted the mother's love and the murderer's dread of wrath as existing together in Clytemnestra's mind. As the two feelings are contrary, her joy at this news is not excessive. She feels (v. 768) that her very deliverance from the fear of vengeance is attended with a sting.

783. νῦν δέ is repeated in v. 786. A double parenthesis intervenes, occasioned by νῦν, and by τῆσδε. —— ἀπηλλάγη refers to the point of time when she heard the news. There is therefore no need of ἀπήλλαγμαι, which many authorities give.

785, 786. ἐκπίνουσα. Comp. Antig. 532. —— τούμδον agrees with αἷμα ψυχῆς, *life-blood*, as if they were united in one word. —— νῦν δέ. The sense is, *But now we shall pass our days in quiet, I think (ποι), as far as this one's threats are concerned*.

792, 793. Schaefer joins τοῦ θανόντος with ἄκοντε, and places a comma after Νέμεσι, in which case ἀν of the next line is masculine. But no prayer addressed by Orestes to Nemesis is alluded to; while it is natural that Electra should call upon the goddess to hear her mother's proud taunts. Νέμεσις θανόντος is like Ἐριννὺς πατρός, CEd. Col. 1434, and τὸν ἔμδον Ἰκέσιον Δία, Eurip. Hecuba 345. —— ἀν δεῖ, *what she ought to hear*, alludes to Clytemnestra's prayers, that the proud threats of Orestes might meet with retribution.

795. τάδε = ταύτην τὴν εὐτυχίαν. —— In the next line, οὐχ ὅπως is elliptical for οὐ λέγω or οὐκ ἔρω ὅπως, and answers to our *not that*. —— Monk takes v. 795 as a question.

797. ἥκοις ἀν . . . εἰ ἔπαυσας. Here εἰ with the indic. takes the opt. with ἀν in the apodosis; a past action being

the condition, and a possible present effect the consequence. See Mt. § 524. 2. 2. The sense is, *If you have made her to cease, — it can be said that you are come.* — ἐπανστας is used with allusion to the same verb in the previous lines.

800. In the first edition I admitted into the text καταξίως, the reading of most MSS., which Hermann defends on the ground that ἀν can be supplied from the preceding verse. This is now changed into κατάξι ἀν, in accordance with the opinion of a number of critics; — 1. Because three MSS. are now known to contain the reading κατ' ἀξίαν, which is an easy corruption of κατάξι ἀν, and καταξίως, like other adverbs in ως (Elmsley on Bacchæ 192), may have stolen into the place of an adjective form καταξία. 2. If καταξίως πράξεις be not, in this connection, “a palpable solecism,” as Monk says, still it does not appear to be “satis Græce dictum.”

802. ἔκτοθεν for ἔξω, because her cries would come from without. So, v. 1323, τῶν ἔνδοθεν, because some one came out, and v. 1339, τὰντεῦθεν, *things thence, for things there, state of things in the house*, because the knowledge of them came to persons outside.

805. δεινῶς alludes bitterly to δεινόν, v. 770.

806, 807. δύστηνος. See v. 439, note. — ἀλλ', *nay, rather.*

816. ἀρά μοι καλῶς ἔχει is, perhaps, said with allusion to vv. 790, 791. These words are spoken plainly in bitter irony.

818. ξύνοικος (sc. αὐτοῖς) ἔσσομ'. The text is suspicious here, as the elision of the verbal ending αι, by the tragic poets, is very doubtful. Dawes transposed, ἔσσομαι ξύνοικος. Herm. reads εἴσειμ'.

819. “παρεῖσ' ἐμαυτὴν conjungendum cum τῇδε πρὸς πύλῃ, ad hasce fores me ipsa permittens, i. e. mei copiam faciens ad quodvis malum mihi inferendum.” Herm. Brunck's *prostrata* comes nearer to the sense of this phrase, which

seems to mean, *abandoning myself, negligently casting myself.*

826. *κρύπτονται.* Suid. οὐκ ἀγουσιν εἰς φῶς. But Ellendt, after Herm. and Monk, takes this word in its neuter sense, *latent.*

830. *μηδὲν μέγ' ἀνθρεψ* is to be taken in the sense which a gloss cited by Brunck gives to it, *μηδὲν ἀπρεπὲς εἰς τὸν θεοὺς εἴηται.* We must suppose in the actor loud bursts of grief. Hence the Chorus demands *τί δακρύεις;* *what need of this hopeless grief?* to which Electra answers by an interjection of mingled grief and passion. Comp. Theocr. Idyl. x. 20, *μηδὲν μέγα μυθεῖν.* Ajax 386, *μηδὲν μέγ' εἴπεις.*

833. *ἐλπίδ' ὑποίστεις.* By the words of vv. 828, 830, the Chorus implied that it retained some hope for Electra. Her entire despair and dejection show that she could not have uttered vv. 823–826, which are given to her by Brunck.

836–848. The Chorus alludes to a case similar to that of Agamemnon, in which a bad wife suffered divine vengeance. Amphiaraus, knowing that he should die if he joined the expedition against Thebes, hid himself, but was betrayed by his wife Eriphyle, for the sake of a golden necklace. His son Alcmæon avenged his death upon Eriphyle. Incidentally his honor in the world below is brought forward as a comforting thought. Electra denies that the cases are parallel, since he had a son to avenge him, but Agamemnon has none. —— *οἶδα γάρ.* I must suggest hope, *for I have in mind* the case of, etc. —— *κρυφθέντα χρυσόδέροις ἔρκεστι γυναικῶν.* After *γυναικῶν* in the MSS. *ἀπάταισι* is read; but it injures the measure, and is obviously a gloss upon *ἔρκεσι.* —— *κρυφθέντα* alludes to the earth's opening and swallowing Amphiaraus alive. —— *ἔρκεσι,* the *golden* necklace given to Eriphyle, inasmuch as it was a *snare* to her, and led her to betray her husband. In the Choëph. 608, Æschylus mentions another woman, Scylla of Mega-

ra, who destroyed her father, *χρυσεοδμήτοισιν ὄρμοις πιθήσασι δώροισι Μίνω*. Sophocles seems to have had the passage in his mind when he wrote these lines. —— *πάμψυχος ἀνάσσει*. One Schol. *πασῶν ψυχῶν ἀνάσσει*. And so Mt. § 446. 8, Herm., and others. Brunck on *Æsch. Pers.* 677 (691) says: “Veterum opinio erat reges, qui virtute et factis excelluissent, apud inferos magna in dignitate esse, imperiumque in mortuorum simulacra, seu animas, exercere.” Comp. *Odyss.* xi. 485, cited by Brunck, and see Blomf. on *Persæ*, ubi supra (697 of his ed.). In a frag. Eurip. has *χθονίων* “*Αἰδη μετέχεις ἀρχῆς*, and in *Alcest.* 746 is a somewhat similar thought. But it may be justly doubted whether the word can have this meaning. The Schol. also defines *πάμψυχος* by *ἀθάνατος* and by *διασώσας πᾶσαν τὴν ἑαυτοῦ ψυχήν*, i. e. *possessed of full vitality*, unlike the half-alive shades of the deceased. This last sense Passow and others, with reason, prefer. —— *ἀλοὰ γάρ*. *ἀλοὴ* has here a passive sense, *perdita*. The Chorus began to say, *For the worthless woman* — ; but Electra in a question anticipates what was intended to be said: *was slain?* (do you mean?) —— *μελέτωρ*. Suid. *δ ἐπιμελούμενος, δ τιμωρὸς τοῦ πατρός*. —— *τὸν ἐν πένθει*, sc. *ὅντα* = *τὸν πενθούμενον*, *the lamented Amphiaraus*. Comp. v. 290, where *ἐν πένθει* means *in mourning* for others.

849–859. *δειλαία δειλαίων* = *δειλαιοτάτη*. Similar superlative phrases are *ἄρρητ’ ἄρρήτων*, CEd. R. 465, *ἔσχατ’ ἔσχάτων*, Philoct. 65. —— *κυρεῖς*, sc. *οὐσα*. See Antig. 487. Or *κυρεῖς* can be active. Then the construction is *δειλαία οὖσα κυρεῖς δειλαίων*, *miserable already, you meet with (new) miseries*. —— In v. 852, Hermann’s emendation, *αιῶνι*, appears in the text, without which both metre and sense are embarrassed. Musgrave had conjectured *αικιῶν*; but the adjectives can hardly be used substantively here, unaccompanied by an article. —— *παμμήνῳ* = *πᾶσι μησί*, *perpetual*. Comp. Antig. 607, 608. —— *πανσύργῳ πολλῶν στυγνῶν τε*

$\dot{\alpha}\chi\acute{e}\omega\tau$  =  $\sigma\acute{u}r\sigma\tau\iota\pi$  πάμπολλα δεινὰ καὶ στυγνά. Electra says, *I also am aware, too well aware, of this, in a life which for ever draws along with it a flood of miseries and calamities.* — In vv. 855 – 859 the sense is, *Draw me no longer aside (sc. from grief), where (i. e. in a case where, when) I have no more the aid of my hoped-for noble brother.* ἀλπίδων, *object of hope, person hoped for.* So ἀλπίς is often used, as by St. Paul, Rom. viii. 24. Comp. μῆσος, Antig. 760. ἀρωγαί, derived from the Scholiast by Musgrave, and now confirmed by one excellent MS., is to be preferred to ἀρωγοί, with which the sense must be *hoped-for helper* (v. 19). In that case the adjectives would be joined to the genitive, by a poetic license, for which see Antig. 794, note.

861 – 870. The preceding words are to be supplied : ἔφυ μόρος πᾶσι τηντοῖς οὔτως ὡς κείνῳ ; — χαλαργὸς is from χηλὴ = δηλὴ poetically, and ἀργὸς = ταχύς. Comp. ᾠκύπους ἄγών, v. 699. — δάλκοις, *reins* (from ἐλκω, as ῥυτήρ from ῥύομαι), = ιμάσι of v. 747, where τηντοῖς also occurs. — ἐγκύρσαι is the subject of ἔφυ, and μόρος its predicate. — ἀσκοπος, “*cujus finem conspicere non possumus, immensa.* Sic ἀσκοπος χρόνος in Trachin. 246.” Herm. — ξένος, *as a stranger, in a strange land.*

871 – 874. τοι, *profecto.* Herm. Brunck altered this into σοι. — διώκομαι, *propero.* Brunck’s translation; and so Passow, who considers it as in the middle. But then διώκομαι . . . σὺν τάχει μολεῶ is tautological. With the passive, we have the sense, *I am driven on by pleasure,* which gives both clauses their full meaning.

882. ἐκεῦνον ὡς παρόντα νῷν Matthiae regards as a case of the accusative absolute with ὡς, the sense being, *on the ground that, or because I know that, he is present.* Elmsley supplies εἰδυῖα, δρῶσα, or some similar participle (note on Heraclid. 693). λέγω, however, may be easily supplied from the preceding clause; and the construction is like λέ-

*γενσιν ἡμᾶς ὡς ὀλωλότας*, which Mt. § 569 cites from Aesch. Agam. 683. —— *ὑμῖν*, *for us both*, seems to allude to *thine own evils and mine*, v. 880.

885. ἐμοῦ τε κούκ ἄλλου. “Videntur Graeci illo τε καὶ interdum usi esse, ubi, si severius rem expendas, non erat admittendum. Simillimum est βίᾳ τε κούχ ἔκών in OEd. Col. 935, τρεῖς τε καὶ δέκα apud Pind. Olymp. 1. 127.” Herm. Comp. Mt. § 626.

888. ἀνηκέστω, *cureless*, thence *ruinous*: here used with *πυρί*, a *fire or fever* of joy, and with *χαρά*, Ajax 52. The word is here used to denote that which ruins by maddening the brain, or by the bitter disappointment which must follow.

894. ὅρῳ ἐξ ἄκρας κολώνης is for ὅρῳ ἐπ’ ἄκρᾳ κολώνῃ. Comp. Alcest. 836. And in the same way verbs of sight often adopt adverbs of motion instead of those of rest. See v. 1429. In this mode of speaking, the sight or image proceeding from the object, and not the sensation, was thought of. ὅρῳ ἐκ is, *I have a sight, I receive an impression of sight, proceeding from*.

895. πηγὰς = χοάς, as in OEd. Col. 479. —— περιστεφή ἀνθίων, like πολυστεφής δάφνης, OEd. R. 83, ἐπιστεφής οἴνου, Homer. Kühner (largest Gr. § 525) refers this case to the genitive of material. But see Mt. § 345.

899 – 901. γαλήνῃ. Schol. recent. ἡσυχίᾳ, ἐρημίᾳ ἀνδρῶν. —— ἐσχάτης = ἄκρας, v. 894, *the highest part of*. —— πυρᾶς (for which see Alcest. 608, note) is a poetic genitive of place. K. § 273. 4; Cr. § 379. The multitude of words here used to denote the grave or burial-place is remarkable. —— νεωρῆ τετμημένου. She would know that it was *freshly cut* by not having seen it before.

903. σύνηθες ὅμιλα, *species animo obversari solita*. Herm.

905. οὐ δισφημῶ, *I utter no word of ill omen*, i. e. *I keep silence lest some word of ill omen should escape me*. See v. 630.

908. τοῦ. This genitive of a person seems to be used as the *source whence* the decoration came, rather than to depend on ἀγλαῖσμα understood. See Antig. 10.

911. πρὸς θεοὺς = πρὸς ναοὺς τῶν θεῶν. Comp. Antig.

199. — ή γε, quippe cui.

913. οὐδὲ μὲν δή, nor indeed surely. ἀλλὰ shows that it is an objection which she is answering.

914. ἐλάνθανεν for ἐλάνθανεν ἄν. For the omission of ἄν see Alcest. 901, note.

915. ἐπιτίμια is here taken for *marks of honor* conferred upon Agamemnon; = ἀγλαῖσματα, v. 908. Dindorf conjectures ἐπιτύμβια.

917. αὐτός. The MSS. have αὐτὸς here, which Buttm. on Philoct. 119, and Wex on Antig. 929 (917), defend. The former asserts that the tragic poets use αὐτὸς in the sense of *idem*, for δ αὐτός. The latter says, that αὐτὸς is employed when a person is conceived of as he is, and as opposed to a change of his nature; but δ αὐτὸς when he is opposed to another subject. Thus οὐκ αὐτὸς δαιμόνων in the present instance should mean, not *a different* δαιμων, but *a δαιμων with a different nature or character*. But this is at variance with the fact, that, when a man's fortune changed, he was said to have another δαιμων, and *vice versa*. Comp. Alcest. 913, μεταπίπτοντος δαιμονος; frag. Eurip. incert. (68, ed. Matth.) "a prosperous man ought not to think ἔξειν τὸν αὐτὸν δαιμον' εἰσαεί." Matthiae (in the Addend. to Eurip. Hippolyt., Vol. VII. p. 502) has refuted Buttmann's view at large, with his usual good sense, and has brought Hermann round to his and the old opinion, that αὐτὸς is never *idem*. Herm. says, on Antig. 920 (3d ed.), "αὐτός, ipse, adjективum est, quo quis ab suis distinguitur, i. e. ab rebus omnibus quæ cum ipso conjunctæ sunt. δ αὐτὸς autem, *idem*, nomen est, quo quis in diversis rebus a se ipse non diversus esse significatur."

919, 920. ὑπάρξει κύρος, lit. *will be the confirmation, will*

determine the existence of. — *ἀνοίας*. For the government, comp. K. § 274; Cr. § 372; and vv. 1027, 1143, 1179, 1183, 1209.

922. *ὅποι γῆς*. “*Proprie dici debebat ὅπου γῆς, et ὅποι γνώμης, sed per attractionem bis dixit ὅποι.*” Herm. If this be so, *φέρει*, by zeugma, supplies the place of *εἰ* with *ὅποι γῆς*. The sense is, *You neither know where you are nor what you mean.*

924. *τάκείνου . . . σωτήρια*, *deliverance by his hand*, help from him. *τὰ σωτήρια* is here used as the noun *σωτηρία*, and takes the subject genitive. Ellendt explains the phrase unsatisfactorily, *salus, vita illius*, making *ἔκείνου* the object genitive.

931. *πρὸς τάφον*, *brought to the tomb*; — the act of bringing being implied in *κτέρισμα*, the mortuary present.

939. *λύειν βάρος* here is not *to alleviate, lighten the weight* of suffering, in which sense *λύειν μελεδήματα, λυσίπονος*, etc. are used; but *to unbind, by unbinding to remove the weight.*

943. For *τλῆναι* with a participle, comp. Cr. § 633. The construction with the infinitive is far more common.

949. *τις*, not *φίλων*, but *παρονσία φίλων*, which is the same as *παρὼν φίλος*. Comp. Alcest. 606.

950. *λελείμμεθον*. Elms. on Aristoph. Acharn. 733 (698, ed. Bekker), thinks that the Alexandrine grammarians invented the first person dual; of which Iliad xxiii. 485, Soph. Philoct. 1079, and the present line,— all of them easily altered,— afford the only instances in the Greek writers, except two in a line of Pompeianus,— a hunter of rare words cited by Athenæus. This last circumstance rather favors the early existence of such a form, as Buttm. (Large Gram. 2. 419) remarks. Nor is it credible, that the grammarians, if they invented this form, should have been so modest as to insert it in only three places of the classic writers. On the other hand, its disuse accords with a class

of facts relating to the disappearance of the dual from a number of languages.

951. *βίφ θάλλοντά τ'*, i. e. *ἐν βίφ δύτα θάλλοντά τε*, = *ζέντα καὶ θάλλοντα* of Trachin. 235. Others read from conjecture *θάλλοντ' ἔτ'*.

956. The poet makes Electra design to slay only Aegisthus, and not her mother; being deterred by horror at the deed, though she wishes it done, and rejoices in it, when Orestes is divinely ordered to do it. In like manner Hamlet was to slay only his uncle.

958. Monk and Herm. take *ποῖ* with *βλέψασα*; the construction being, *ποῖ, εἰς τίν' ἐλπίδων, βλέψασα, μενεῖς ράθυμος*. But the Scholiast makes it = *εἰς τίνα χρόνον*, and so joins it with *μενεῖς*, which is to be preferred. But *ποῖ* rather = *up to what point, until what shall happen*.

962, 963. For the change in case from *ἐστερημένη* to *γηράσκουσα*, comp. Mt. § 536. Both constructions are common; the dative taking the case of a previous noun, and the accusative that of the subject of the infinitive. In the present case the accusative was convenient on account of the measure. —— *τῶνδε*, i. e. *λέπτρων* implied in *ἀλεκτρα*.

969. *οἴσται εὐσέβειαν*. Schol. recent. (*οἴσται*) *δόξαν εὐσέβειας*. See Alcest. 1093, note.

971. *καλεῖ* is in the future middle with a passive sense.

972. *δρᾶν πρός τι* signifies, *to look with inclination or favor towards any thing*. See Schaefer on Dionys. de Comp. Verb., p. 143. —— *τὰ χρηστὰ* = *τοὺς χρηστούς*. Comp. Antig. 659.

977. Masculine pronouns, adjectives, and participles are often taken with feminines dual, or refer to them, as in vv. 1003, 1006. But here the noun is masculine, used instead of the feminine *καστυγήτα*, according to Mt. § 436.

979. *εὖ βεβηκόσιν*, *in a good situation, living in prosperity*, being in a prosperous course of life. Comp. vv. 1057, 1094.

980. "Recte Musgravius (Eurip. Androm. 221), προστήτην φόνου interpretatur *administrarunt cædem.*" Herm.

982. πανδήμῳ πόλει, i. e. in public assemblies, where the citizens are collected together.

992. φρενῶν ἐτύγχανε. Supply οὐσα.

996. δπλίζει takes the construction of verbs of *clothing*.

1000. Comp. Philoct. 259, τέθηλε, κάπι μεῖζον ἔρχεται.

1002. ἀλυπος ἀτης, *without suffering harm, without harm.* Comp. ἀλυπος γήρως, *without the grief of old age, without old age*, OEd. Col. 1519, cited by Schaefer, Meletem. p. 79. Adjective compounds of a privative often differ but little in meaning from ἀνεν.

1005. λύει = λυοττελεῖ. In this sense it takes a dative elsewhere. Herm. accounts for the accusative here by a species of attraction, as the following verb takes that case; or by a *constructio ad sensum*, the meaning being the same as if ὀφελεῖ or some such verb had stood in this place. I see not why λύει may not be taken in the active sense of *freeing*, as Erfurdт understands it, κακῶν being easily supplied. The sense is apposite: *to die ingloriously* (i. e., as the next lines show, to be put to a slow death of torture and ignominious treatment) *in no degree frees us from our evils, nor benefit us.* Comp. vv. 939, 944, to which lines allusion is made.

1009, 1010. Brunck, in his version, joins τὸ πᾶν with γένος. But it is rather to be taken with δλέσθαι, as an adverbial phrase. —— κάξερημῶσαι, i. e. πρὶν ἡμᾶς ἔξερημῶσαι ἡμέτερον γένος.

1012. The sense is, *And I will preserve what has been said secret and undone*, i. e. so that it shall remain secret, and nothing shall result from it. —— σοι, *for thy sake.* —— φυλάξομαι here adopts the meaning of the active. Comp. v. 1504, where the construction with an adjective is similar.

1013, 1014. νῦν σχέσ . . . εἰκαθεῖν, *have the sense to yield.*

In v. 1465, the infinitive after *νοῦν ἔσχεν* is preceded by *δοτε*. Comp. Ajax 1264, *εἴθ' ὑμῖν ἀμφοῖς νοῦς γένοιτο σω-*  
*φρονεῖν*. —— *ἀλλὰ τῷ χρόνῳ*. Comp. the note on v. 411.

1015. Schneidewin, with some reason, gives vv. 1015, 1016 to Chrysothemis, whose advice to her sister, v. 428, is of similar import. The Chorus, if it uttered these lines, would side against Electra, which it nowhere does. —— *πείθουν*. “Brunckii MS. C. πιθοῦν, quod ab illo, magis Atticum judicatum, receperunt Erf. et Schaeff. — Est hic unus ex ridiculis illis Atticismis, quales plurimos hæc aetas proculit. πιθοῦν est obedi, quod est, statim mutari sententiam et fieri quod jubeat, volentis: πείθουν autem, sine tibi persuaderi.” Herm. —— For *λαβεῖν* limiting *ἀμεινον*, comp. Antig. 439.

1018. *ἐπηγγελλόμην* has not the sense of *asking* here which Thomas Magister, cited by Brunck, gives it, but rather of *bidding*, like our word *tell*.

1022. For *ἀν* omitted, comp. v. 914. Others read *πάντα γ' ἀν*, or *πᾶν γὰρ ἀν*.

1023. *φύσιν* here denotes *spirit, λῆμα*. She had the same spirit then, but her youthful mind was not equal to the task.

1026. *ἐγχειροῦντα*. Supply *κακὰ* from *κακῶς*. Comp. Pind. Nem. 4. 51, cited by the Schol. *ρέζοντά τι καὶ παθεῖν ἔσκεν*.

1028. *καὶ* requires that a clause should be supplied, such as *ἀνέχομαι νῦν κλύνουσα*. The sense is, *I hear you with patience now, and I shall hear you with patience also when you commend me*; i. e. I shall be forced to hear your confessions, amid your calamities, that you acted rashly.

1033. *μητρὶ . . . σῆ*. “Hoc σῆ magna cum vi additum; matri te dignæ.” Schaeff.

1035. The sense is, *But then know at least to what a degree of disgrace thou art trying to bring me by thwarting my plans*. In the next line, the genitives adopt the construction of *ἀτιμίας* here. Correlatives of *οἱ* must be

supplied in thought. —— “The equality of the parts of the line adds point to the sarcasm” (Schneidewin); ἀτιμίας and προμηθίας being weighed against one another.

1037. τῷ σῷ δικαίῳ, *what you call just.* Comp. Antig. 573.

1040. φ . . . κακῷ. See v. 163.

1044. ἐπαινέσεις ἔμε, i. e. experience will bring you round to my opinion.

1048. φρονεῖν, *to think of, pay attention to.* —— φρονεῖν τι, *infra*, v. 1056 = *aliquid sapere*; and τοιαῦτα φρόνει seems to mean, *talia licet sapias*, i. e. keep that wisdom if you will; I want it not. τοιαῦτα there refers to τι. But another turn can be given to the phrase.

1052. οὐ μὴ μεθέψομαι. Elmsley, on OEd. Col. 177, Medea 1120, and elsewhere, teaches that οὐ μὴ with the subjunctive denies, but with the future indicative forbids; and that in the latter case the verb and μὴ are to be taken together, while οὐ affects the whole sentence, which is interrogative. Thus οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἔμοι; means, *will you not not talk, but, etc., i. e. do not talk, but.* He thinks οὐ μὴ elliptical for οὐ δεινὸν μὴ in all cases. There are several examples, which, he says, cannot be reconciled with this rule, one of which is the present; another, OEd. Col. 177; a third, Aristoph. Frogs 512. In these cases he alters the text, reading in the present line οὐ, *ubi*, with some MSS. A fourth example, Antig. 1042 (where μὴ cannot belong to τρέσας), he does not notice. Herm., on Elmsley's Medea (Opusc. 3. 236), agrees with him, as to the interrogative nature of certain sentences where οὐ μὴ with the future is found; but justly remarks, that the prohibitive force is confined to the *second persons* of futures, and is not owing to the nature of the tense. Thus, as οὐ μενεῖς; *will you not stay?* is closely allied to μεῖνον, so οὐ μὴ μενεῖς; answers to μὴ μείνῃς. Matthiæ, in his Grammar, § 517, modifies Elmsley's views, but is quite confused, and

erroneous in several points. Thus he regards v. 42. of this play as affording an instance of *οὐ μὴ* with a future; but *μὴ* is there confined to the subjunctive, and the future *ὑποπτεύσουσι* has only *οὐ*.

The following points seem to be clear:—1. *οὐ μὴ* with the subjunctive is elliptical for *οὐ δεινὸν μή*, or some similar phrase. Now, as words of fearing with *μή* are sometimes followed by a future indicative, so is it with *οὐ μὴ* thus elliptically used. The examples of this are rare, but not on that account to be condemned. 2. *οὐ μὴ* is sometimes not for *οὐ δεινὸν μή*, but *οὐ* affects the sentence, which is interrogative, and *μή* the verb. In all these cases, the verb is in the *second person* of the future. 3. The subjunctive with *οὐ μὴ* and the future out of the second person deny; the second person of the future with *οὐ μή*, if the interrogation is resolved, answers to an imperative.

The distinction between *οὐ μὴ μεθέψομαι* and *οὐ μὴ μετάσπωμαι* is at most a slight one. Herm. (Opusc. 3. 188) says, that the subjunctive is used with regard to what we fear will happen at a certain or not distant time; the future indicative, with regard to what we fear will happen at an indefinite time. But the thing feared in v. 1029 is sufficiently indefinite, although we have *οὐ μὴ πάθης*, and definite in OEd. R. 1075, where we have *δέδοιχ' ὅπως μὴ... ἀναρρήξει*.

1054. The sense is, *There is great folly even in the attempt to obtain things useless.* By *κενὰ* Electra intends her sister's plan of inaction.

1058–1069. *τοὺς ἄνωθεν* = *τοὺς ἐν ἀέρι.* Comp. OEd. R. 965, *τοὺς ἄνω κλάζοντας δρυς.* *ἄνωθεν* is for *ἄνω*, perhaps on account of the verb of sight. See v. 894, and comp. Philoct. 28. — *ἐστοράμενοι*, *when we look with admiration upon.* — *τροφᾶς κηδομένους ἀφ' ᾧ*, *providing for the support of those from whom.* The filial piety of storks is alluded to. Comp. Aristoph. Birds 1353, where Patralœas

says, that he wishes to choke his father, and get all the estate. Pisthetærus replies :

“ But we, the birds, possess an ancient law,  
Graven upon the pillars of the storks,  
That, when the father stork all the young storklets  
Has fed, and fitted them to fly abroad,  
The young in turn are bound to feed the father.”

—— δν = δν ἄν. Comp. Mt. § 527. Obs. 2. —— εύρωσι has the sense of the middle εύρωται, *procure for themselves, obtain*. —— The chain of thought in the first eight lines of this strophe seems to be this : Why do we not act like birds in respecting our parents ? But if, like Chrysothemis, we are wanting in filial piety, we shall not long be unpunished. —— ἀπόνητοι. Supply τελοῦμεν τάδε. —— χθονία βροτοῖς φάμα, *Rumor, who carriest news under the ground for mortals*. “ The ancients held that the knowledge of things in the upper world found its way to the dwellers in Hades. The supernatural cause of this was Φήμη, ‘Οσσα, ‘Αγγελία.” Schneidewin. —— καταβάσον ὅπα. Comp. βοῶν ιωήν, Philoct. 216, and the note on v. 750. —— ἀχόρευτα, *sad, mournful*. So Eurip. Troad. 121, ἄτας ἀχορεύτους. The sense of the last clause is, *carrying* (i. e. announcing, v. 873) *mournful and disgraceful tidings*.

1070–1081. The sense of the first four lines is, *that ere now the affairs of their house are at a bad pass, and, as to what concerns the children, the discord of the two is no longer settled in an amicable mode of life*. The first clause speaks of the prosperity of the adulterers and former evils ; the second, of the variance of the two sisters, which had now become more declared. “ Prior pars enunciationis propter posteriorem addita est, hoc sensu, quum jam laborent ex odio domestico (i. e. Clytemnestrae et Ægisthi), accedere etiam rixas sororum.” Herm. But Wunder explains the first clause of the death of Orestes, in which case σφῖς can only mean Agamemnon. —— A syllable is want-

ing at the end of v. 1070; Herm., after Triclinius, adds δή; Wunder introduces νοσεῖται into his text. —— διπλη φύλοτις is like ξύναψιν νεῖκος, Antig. 793, or like ἀμφίλογον νεῖκος, Id. 111. —— σαλεύει, properly, *tosses at anchor upon the sea, is at the mercy of the storm.* —— τὸν ἀεὶ, sc. χρόνον, if the text is right. Comp. εἰς τὸν ὅστερον, Trachin. 80, and perhaps τὸν ἀεὶ, CEd. Col. 1584. —— ἐλοῦσα furnishes the condition of the preceding line. The sense is, *ready to give up life* (for βλέπειν see v. 66) *after destroying* (i. e. if thereby she can destroy) *the two wretches.* Ἐπιρύς, in Trachin. 895, denotes *mischief, ruin*; here, *author of mischief, like ἄτη in Antig. 533.* —— εὐπατρίς, *of a noble nature.* εὐγενῆς is often so used, e. g. in v. 257; Antig. 38. —— τίς . . . βλάστοι; *Quis unquam adeo generosa existere (vel nasci) possit?* Musgr. i. e. *naturam adeo generosam habere possit.*

1082 – 1089. A syllable is wanting at the close of v. 1082. Herm. inserts γάρ. —— ζῶν κακῶς, *by living basely,* by consenting to retain life on base conditions (v. 989), not *rebus in adversis*, as Brunck has it. —— ὡς, *quomodo*, i. e. in conformity with this conduct of the good. —— κοινὸν εἶλου, like κοινὸν ποιεῖσθαι, CEd. R. 240, *chose for thy companion.* Thus κοινὸν is predicative, and the sense is, *Thou choosest a life all sorrowful for thy companion.* This is Schneidewin's explanation. —— καθοπλίσασα τὸ μὴ καλῶν. Schol. καταπολεμήσασα τὸ αἰσχρὸν καὶ νικήσασα. Brunck, *profligate scelere, by fighting down wickedness with armed force.* The participle is the means by which φέρειν may come to pass. —— δύο φέρειν ἐν ἑνὶ λόγῳ, lit. *in order to obtain two things in one discourse*, i. e. in order to acquire two titles together, when she is spoken of; viz. κεκλησθαι, etc.

1091 – 1097. Herm. gives τεῶν for τῶν in v. 1091, his own conjecture, and χειρὶ for χερὶ in v. 1090, from Eustathius. Dindorf, in both his edd., gives ὑπόχειρ in v. 1092

for ὑπὸ χεῖρα (*χέρα*, Erf. and Herm.), from a conjecture of Musgrave and Hermann. —— ἀριστα φερομένας seems to be a phrase like τὰ πρώτα, or ἀριστεῖα φέρεσθαι, *to get the first prize*; and ἀριστα τῶνδες (*νομίμων*), *the first prize for the observance of the laws*. Comp. Antig. 368, where νόμος means, *obedience to the laws*.

1098, 1099. ὁρθά τε . . . ὁρθῶς δέ. δέ is used instead of τε, because of the extreme frequency with which it occurs, after the same or a similar word in a second clause, as if μὲν and not τε had preceded. See Herm. on Ajax 823. Orestes takes for granted (comp. v. 759) that his pretended errand is known, and so does not explain himself fully.

1101. εὐθα for ὅπου, in indirect interrogation. See Alcest. 785. —— φέκηκεν. To explain the use of the perfect, Wunder says, “Non dubium est, quin oīkō non tantum *habito*, sed etiam *sedem pono in aliquo loco*, vel *habitatum aliquo concedo* significaverit. Hinc erit φέκηκέναι *habitatum concessisse*, vel *sedem posuisse*, i. e. *habitare*.”

1102. ἀξύμος has an active sense here. *He who told you has done you no harm*, sc. by misdirecting you.

1104. ποθειήν, longed for by Clytemnestra and Aegisthus, as the Chorus should understand, but, as he meant, longed for by Electra and himself. In the next line, the poet, with refined art, introduces Electra to him so as to excite his attention, and yet not in clear language; for ἀγχιστον can mean nearest in place, or nearest to the people of the house in relationship.

1110. τὴν σὴν κληδόνα, *the report you mean*. See v. 1037.

1111. For Strophius see v. 45. Orestes, as pretending to come from him, a relative, could be expected not to know exactly what the messenger from Phanoteus had told.

1113. φέροντες . . . κομίζομεν, *we are bringing and have in charge*.

1115. τοῦτ' ἐκεῖν' ήδη σαφές. “τοῦτ’ ἐκεῖνο is a common

phrase, in which ἔκεινο refers to something before said, or thought of, or to some familiar truth. It is followed by a sentence explanatory of τοῦτο without a connective particle." Mt. § 471. 11. I have placed a colon after σαφές. The earlier editions have a full stop; Hermann's, and some other modern ones, none,—without sufficient reason, as I think. Comp. Medea 98. —— ἄχθος is understood by Ellendt, Wunder, and others perhaps, of the *urn*. Brunck explains it as denoting Electra's *burden* of soul or *grief*. This is somewhat favored by the next line, where her sorrow is referred to, as though she had just alluded to it.

1117. τῶν κακῶν seems to depend on κλαίεις, and not on τι. For the genitive following this verb, comp. Mt. § 368. a. —— The Schol. calls attention here to the business-like hardness of Orestes, who is afraid to betray himself by any emotion, and moreover is acting a part.

1122. ἀποδύρωμαι is in the first aorist.

1125. πρὸς αἷματος φύσιν: i. e. οὐσα πρὸς αἷματος κατὰ φύσιν. φύσιν is almost superfluous, as in v. 325.

1126. Aulus Gellius (7. 5) relates, that a celebrated actor, Polus, performed the part of Electra in this play, after the death of a beloved son. "Igitur Polus," says he, "lugubri habitu Electræ indutus, ossa atque urnam a sepulcro tulit filii, et quasi Oresti amplexus, opplevit omnia non simulacris neque incitamentis, sed luctu atque lamentis veris et spirantibus."

1127 – 1129. λοιπὸν is taken with μνημεῖον, and ψυχῆς in apposition with φιλτάτου ἀνθρώπων ἔμοι. —— ἀπ' ἐλπίδων, "secus ac speraveram. οὐχ διπερ, particula οὐκ abundanter posita cum attractione. Debebat enim dici καὶ οὐχ αἰσπερ ἐξέπεμπον." Herm.

1133. κλέψασα. The nominative participle sometimes appears in a subordinate clause after πρίν.

1134. "ὅπως ἔκεισθε non esse ut jaceres sed ut jacuisses vix opus est hodie moneri." Herm. See Prometh. 157, 749.

1138–1141. If Pope's elegant lines (which Monk cites),—

“No friend's complaint, no kind domestic tear,  
Pleased thy pale ghost, or grace thy mournful bier:  
By foreign hands thy dying eyes were closed,  
By foreign hands thy decent limbs composed,”—

are compared with these similar ones, Sophocles will be found to be the better in simplicity and tenderness. Instead of *pale ghost* we have *τάλας*, instead of *gracing the mournful bier*, and *decent limbs*, we have the natural expressions for the works of loved hands at the funeral. — *ἐν* is used to denote the instrument, because the body was in the hands of those who washed and buried it. — *ἄθλιον βάρος*. Comp. Alcest. 204.

1152. Erfurdt and Herm. put a colon after *ἐγώ*, and write *σύ*, because *σοὶ* “intolerabili languore fœdat hunc locum,” and Wunder says that they only can retain *σοί*, “qui sensum nexumque totius loci non perspectum habuerunt.” I incline nevertheless to adhere to the reading of the MSS.; and to interpret the phrase, *I am dead by your means*, you have slain me. *Θυήσκω* seems to take a dative like that which follows a passive verb, answering to the familiar phrase, *θανεῖν ὑπό τινος*. Comp. Ajax 970, *θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ*. Id. 1128, *θεὸς γὰρ ἐκσώζει με, τῷδε, δὲ οἴχομαι*, is perhaps also in point. Eurip. Androm. 334, *τέθνηκα τῇ σῇ θυγατρί, suppose I had died by your daughter's hand.*

1171. The Schol. says, *πιθανῶς πρόσκειται τὸ ὄνομα τῆς Ἡλέκτρας, ἵνα μάθῃ Ὁρέστης, οὐ γὰρ μόνη ἡν αὐτῷ ἀδελφή.*

1174. “Ut recte monet Monkius, *ποι λόγων jungenda sunt; qui tamen addere debebat, ad eumdem genitivum participium ἀμηχανῶν referendum esse.*” Herm.

1176. Hermann writes but one interrogation-mark in this line, taking *πρὸς τὶ* for *πρὸς ὃ τι*. Comp. OEd. R. 1144. It may be doubted, however, whether two short questions are not better suited to the excited state of Electra's feelings.

1179. Ellendt, under *τάλας*, considers *ταλαινης* as an epithet of *συμφορᾶς*, like *αὐλιον τάλαν*, Philoctet. 1087, but under *οἱ* denies that it can be so used, and understands it of Electra, *miserable on account of her hard lot*. The first explanation is the best. Comp. Ajax 980, *ἄμοι βαρείας ἄρα τῆς ἐμῆς τύχης*, where there is no ambiguity. — Wunder notices the happy art of the poet here, in representing Orestes so astonished and affected by his sister's wasted and woebegone appearance as to be unable to answer her repeated questions.

1181. *ἀθέως*, *without the gods' help*; in a state of deserton by them. Comp. ΟEd. R. 254, *γῆς ὁδὸς ἀκάρπως κάθεως ἐφθαρμένης*, and 661, *ἀθέως δλοίμην*.

1183. *τροφῆς*, *mode of life*. So ΟEd. Col. 328.

1185. Orestes says, *How ignorant was I, as it seems, of my misfortunes!* i. e. he calls his sister's woes his own, and means that he was little aware of the greatness of her suffering, in which he thus sympathized. *τοῦτο* in v. 1186 denotes his ignorance.

1187. *ἐμπρέπουσαν πολλοῖς ἀλγεσι*, not *shining amid sufferings* by reason of constancy and greatness of soul, as Passow explains this phrase, (thus bringing in a circumstance foreign to the context, and about which Orestes could be supposed to know nothing,) but *conspicuous for a multitude of sufferings*. *ἐν* in this compound denotes *amid*, i. e. *being environed with*. Comp., from a frag. of Sophocles, *γυναικομίμοις ἐμπρέπεις ἐσθήμασω, thou art conspicuous for apparel imitating that of women*, literally, *conspicuous in*, i. e. being dressed in.

1191. *πόθεν τοῦτο* for *πόθεν ἔστι τοῦτο δ*, according to the idiom explained in the note on Alcest. 106.

1193. *ἀνάγκῃ τῇδε προτρέπει*, “hac serviendi necessitate cogit. ‘Ανάγκῃ προτρέπει idem est quod ἀναγκάζει: et quum ταῦτα dicere deberet, pronomen ad nomen ἀνάγκῃ accomino davit.’” Herm.

1194. ἔξισοι seems here to be intransitive; something as the verb *to equal* in English has both the senses of *to make equal* and *to be equal to*. Lobeck in the second edition of his Ajax, p. 196, adduces examples of ὁμοιώω, προσομοιώω, μεσόω, in like manner deflected from their ordinary transitive sense.

1195. λύμη βίον seems to mean, *ill treatment in regard to the mode of living*, privation of comforts.

1200. The inconsistency between this verse and v. 130 must be laid to the account of Electra's excited feelings.  
— νῦν . . . ποτέ, now at last.

1201, 1202. With Erfurdt, Schneidewin, and some good manuscript authority, I now read τοῖς ίσοις for τοῖσι σοῖς. The sense is, (*I pity*) because *I am here afflicted with equal woes*. — ξυγγενῆς . . . ποθέν, a relative from any source, i. e. *in any way*. Plat. Politic. 257. D, κινδυνεύετον ἀμφώ ποθὲν ἐμοὶ ξυγγένειαν ἔχειν τινά, you seem to be in some way related to me.

1203. τὸ τῶνδε εὖνον πάρα = αἰδε πάρεισιν εὖνοι.

1205. What is the poet's object in introducing these lines, where Orestes requires his sister to lay down the urn? Would there have been an ill omen in Electra's holding his supposed ashes while he revealed himself? Or did he linger with the usual reluctance with which men enter upon the disclosure of something momentous, and thus guide the conversation to a point where he could declare himself with greater ease, and more naturally?

1207. κούχ ἀμαρτήσει ποτέ, and you will not be a loser by it at all.

1214. ἄπιμος τοῦ τεθνηκότος, *unworthy of the dead*, i. e. unfit to possess his ashes, or even to call him brother.

1217. πλὴν λόγῳ γ' ἡσκημένον, *except as artfully represented in words*, = πλὴν λόγῳ, simply.

1220. In the moment of recognition, as the hearts of the

two-beat quicker, they ask and answer in half-verses.  
So Schneidewin.

1222 – 1224. *η γάρ, what then!* For *γάρ* in questions, comp. Antig. 732 seq. — *τήνδε . . . πατρός, this our father's seal-ring which I have*; for *πατρὸς* depends on *σφραγίδα*, and *μου* on *πατρὸς σφραγίδα*.

1224. *ὁ φίλατον φῶς.* “Sic infra, v. 1354, *ὁ φίλατον φῶς*, quod explicans poeta, statim, addit *ὁ μόρος σωτῆρ δόμων*. — Sed imprimis compares Odys. xvii. 41.” Schaefer. But if *φῶς* in the present verse answers to *σωτῆρ*, meaning Orestes, how can he add, *φίλατον, συμμαρτυρῶ*? It is taken here in the sense of *σωτηρία*, or *χαρά*, or better in that of *ἡμέρα*.

1225. *ὁ φθέγμα.* Supply *φίλατον*. — *μηκέτ’ ἀλλοθεν πύθῃ, inquire no more of any one else, i. e. learn it from myself.* Comp. ΟΕd. Col. 1266.

1226. *ώς ἔχοις, as mayest thou have, as I wish thou mayest have.*

1230. “*συμφορὰ vox est media, quæ in utramque partem accipitur. — Alibi absque ullo ad bonam seu malam fortunam respectu, nihil aliud quam ἀπόθασιν significat.*” Brunck. Comp. Ἐλπίς, δύνειδος, τύχη.

1233. *γοναὶ σωμάτων. ἀντὶ τοῦ ἐνικοῦ, γονὴ σώματος, τοῦ Ἀγαμέμνονος.* Schol.

1239. *ἀδμήταν = παρθένον.* It is used perhaps sarcastically with allusion to the unchaste Clytemnestra. For the use of the accusative, see v. 1063. — The close of this sentence is correctly translated by Brunck thus: *nunquam metuendum existimabo inutile illud domi usque desidens mulierum pondus. περισσὸν ἄχθος γυναικῶν = γυναικας περισσὸν ἄχθος οὐσας, women who are a mere useless weight; who are good for nothing as far as fighting is concerned.* The expression is like *βάρος περισσὸν γῆς*, which is said of the worthlessness of mankind by Sophocles in a fragment, and *ἄχθος ἀρούρης*, said by Homer of good-for-nothing men.

Hermann's version of this phrase is, *Clytemnestrae nimiam semper severitatem*. But neither ἔνδον ὅν, nor the contemptuous indignation of Electra, nor the answer of Orestes, favors this strange translation. — The Scholiast on this part remarks, that "both speakers have their appropriate characters. Electra, being a woman, and unexpectedly fortunate, is too bold: but Orestes is cautious on account of engaging now for the first time in such an enterprise."

1246 – 1250. The sense is, *Thou didst mention such an evil as ours is, not covered with clouds* (i. e. not obscure), *that cannot be undone, never to be forgotten*. The unusual order of the words arises from strong emotion. — ἐπέβαλες. Schol. ἐπέβαλές μοι, you put me in mind of; more properly, you struck upon, noticed. Comp. a somewhat similar passage, Antig. 857. This verb elsewhere takes a dative in this sense, νοῦν being understood; but, like several verbs in Sophocles, it is construed *ad sensum*. Comp. v. 1378. — λησόμενον has a passive sense. See Antig. 210.

1251. ὅταν παρουσία φράγῃ, whenever favorable opportunity shall advise it. Here παρουσία has the sense of καιρός, or rather denotes the circumstances of *any present time*, which would be favorable, if they allowed of free discourse. — For ἔξοιδα καὶ ταῦτ', Hermann gives ἔξοιδα καὶ ταῦτ'; Meineke, παῖ ταῦτ'.

1253. δὲ πᾶς . . . χρόνος. Brunck renders this by *quodvis . . . tempus*, and so Hermann seems to understand it. But if the sense were, *Any time would be proper for the mentioning of these things*, should we not have πᾶς καιρός? The meaning seems to be, *The whole, the whole of time, whilst it was present, would be proper* (i. e. would be a fitting occasion) *for me to tell of these things*, i. e. I can very properly speak of these things for ever. παρὼν alludes elegantly to παρουσία. With less excusable exaggeration Isocrates says (Ad Demonicum, near the beginning), ἐπειδή

*ποιεῖ δὲ ἀνὴρ οὐδὲ πᾶς χρόνος εἰ πάσας τὰς ἐκείνου πράξεις καταριθμησαίμεθα.*

1257. *τοιγαροῦν σώζου τόδε, therefore keep this (freedom).* Hermann says that this phrase means, *keep until another time* this discourse about our evils. But if so, the answer of Orestes in v. 1259 is substantially a repetition of this verse, and then Electra's question, *τί δρῶσα; by doing what?* has no meaning.

1260 – 1262. The sense is, *Who then, now that thou art come, could thus substitute, properly at least, silence for words?* *ἀξίαν* may be conveniently rendered by an adverb. —— *ὡδε, thus, i. e. as you bid me do.*

1266. The MSS. have *ἐπώρσεν* here, but the number of syllables ought to be the same as in the corresponding line of the strophe. The word *ἐπούρισεν*, *sent onwards with a fair wind*, would suit the sense, but the middle syllable of *καταλύσιμον* in the strophe is short. Dindorf gives *ἐπόρισεν*, which can have the meaning *brought on the way*. This I have admitted into the text.

1271. *εἰργαθεῖν.* See Antig. 1096.

1274. *ὅδὸν* is taken with *φανῆναι*, which contains the idea of *coming*. The sense here is, *O, since thou hast deigned thus to appear to me, after so long, on a most welcome journey, &c.*

1277. *μεθέσθαι* is epexegetical, = *ὡστε μεθέσθαι αὐτήν* (and not *αὐτῆς*. See Herm. on this passage).

1278. *ἰδών, if I saw them, sc. ἀποστερίσκοντας, trying to deprive thee of it.*

1280 – 1284. *τί μὴν οὐ;* So Herm. after Seidler, for *τί μὴ οὐ*; which can have no place here. —— *αὐδάν*, the *voice* of Orestes. —— The next two lines seem to mean, *I kept my feelings from utterance, listening without a cry.* For *ἔσχον ἄναιδον*, comp. v. 242. *νῦν δέ*, which follows, requires these lines to be referred to some past event. Brunck understands them, as well as *αὐδάν*, of the story that Orestes

was dead. But it is difficult to perceive the precise import of the passage ; and it is no doubt corrupt.

1291. The synonymous words of this line are significant of the tautology and prolixity into which Electra would be apt to fall.

1292. *χρόνου καιρόν*, opportunity afforded by time.

1296 – 1298. *οὗτως* (*σκόπει*) *ὅπως*, or *οὗτως* (*ποίει*) *ὅπως*. — *νῷν*, Orestes and Pylades. — *μάτην* = *ψευδῶς*. See v. 63.

1301 – 1303. *ὅπως καὶ σοί*. *καὶ* often stands after words of comparison, to show connection. Comp. v. 1146; Mt. § 620, under *καὶ*. 2. The fulness of the expression, *ώδε . . . τῇδε*, and the emphatic place of the latter word, mark the strength of Electra's acquiescence in his wishes. — *τούμον*, my part or conduct. — *τὰς ἡδονάς*, my pleasures. — *κοὐκ ἐμὰς* = *καὶ οὐκ ἐξ ἐμαυτῆς*.

1307. *οἶσθα . . . τάνθένδε*. *ἐνθένδε* here denotes time: you know what comes next. Comp. Philoct. 895, *τί δῆτα δρῶμ' ἔγω τὸν θένδε γε*; unless it is better to understand it of place (*the state of affairs there, in the house*), like *ἐντεῦθεν*, v. 1339. — That Aegisthus was not in the house was implied in vv. 1240, 1241.

1309. *μὴ δεῖσης ως*: Instead of *δέδοικα μή*, often occurs δ. *ως* or δ*τι*. In these cases the object of the fear is expressed without the additional idea of guarding against it. Comp. v. 1427; Mt. § 520, Obs. I.

1311. *μῖσος ἐντέτηκέ μοι*. “Elegans metaphora, quā, odium, tanquam infusa cera, animo adhærere dicitur.” Brunck.

1312. The sense, according to Hermann, is, *I will never wholly cease from taking pleasure in shedding tears*. But as the simple genitive without *ὑπὸ* is sometimes used after passive verbs (Mt. § 375, Obs. 1), *χαρᾶς* may be for *ὑπὸ χαρᾶς*, and the participle be joined with *ἐκλήγω*. Schaefer alters *χαρᾶς* into *χαρᾶ*.

1322. For ἐπήνεστα used where we should expect a present, see Alcest. 1095, note. —— ἐπ' ἔξοδῳ, *at the gate-way*, or door-way. ἔξοδος often denotes a place, either with the genitive of πύλη, θύρα, θυρῶν, as in v. 328, Aesch. Sept. ad Theb. 33, 58, or alone, as in Antig. 1184, Eurip. Androm. 1143.

1323. τῶν ἔνδοθεν, sc. τινός. In the ensuing words of Electra, says Hermann, “the double sense, of which the tragic poets make frequent use, is worthy of notice. For these words would of course be understood, by people belonging to the house, of the ashes of Orestes. But Electra herself uses them in reference to Orestes alive,” who could neither be turned away, coming as he did, nor be a pleasant inmate.

1326 – 1330. πηγώμενοι. See v. 265, note. —— παρ' αὐδέν. See Antig. 35, note. —— ἐγγενῆς, *inborn, innate*, Schol. εγγεγενημένος, rather than ἄξιος τοῦ γένους, his other interpretation. —— In the 1329th line, the emphasis is on παρὰ and ἐν: *since you are not aware that you are not by, but in.*

1332. The sense is, *What you are doing (making ready to do) would have been in the house before your persons.*

1334. προθέσθαι τινος εὐλάβειαν, *to put caution before anything*, to see to or provide for it. Comp. θέσθαι ἐπιστροφὴν πρὸ τοῦ θανόντος, *to have a care for*, take up the cause of, CEd. R. 134.

1337. It is very true to nature that Orestes should delay, and be loth to begin the work (comp. 320), upon which the divinity had sent him, and equally so that Electra, though of all persons most anxious to have it accomplished, should retard it still further by unnecessary questions.

1339. See v. 802, note.

1340. ὑπάρχει, *commodum contingit*, Brunck. ὑπάρχει occasionally denotes *to be at hand; ready for use; useful;* but the common sense of *happening* suits the context.

1341. ἕγγειλας . . . ὡς τεθηκότα. See v. 676.

1342. The sense is, *Learn that you are a dead man there*, i. e. in the house, in the opinion of those who are in the house. —— Join *εἰς ἀνήρ*.

1344. *τελουμένων*, *when all is over*. Comp. Antig. 1179.

1345. There is a play upon the word *καλῶς*. *τὰ μὴ καλῶς* refers to the wicked joy of Clytemnestra at the death of Orestes, and to her security on that account. So Herm.

1347. *οὐδὲ . . . φέρω*, *No, I do not even bring it into my mind*, i. e. cannot form an idea, cannot conceive.

1354. See v. 1224.

1357. The hands are addressed, as having rescued Orestes, and were, as Wunder observes, perhaps held by the actor of Electra's part.

1359. *ἔφαινες*, sc. *συνεῖναι σέ*.

1364. *τοὺς . . . ἐν μέσῳ λόγους*. *λόγους* seems to denote *subjects of discourse*, things to be told of. *ἐν μέσῳ*, *in the interim*, i. e. since Orestes and the old man went away.

1365. *κυκλοῦνται*, the reading of excellent MSS., I have received into this edition, for *κυκλοῦσι*. The latter, if the true reading, is neuter in sense.

1366. “*ταῦτα ex abundante positum, nam accusativus a verbo δείξουσιν pendens, jam v. 1364 præcessit: qui cum sit masculini generis, ex regula syntactica debebat hic sequi τούτους . . . σαφεῖς*. Sed ita Græci sæpius neutrīs utuntur.” Schaefer.

1372 – 1375. *ἔργον* here is to be supplied both as a predicate of *εἶη* and with *χωρεῖν*. The sense is, *This business or duty cannot be one (a duty) of long discourses*, i. e. cannot need them; *but our duty is to go*, &c. *οὐδὲν* is here used adverbially. —— *ἔδη*, *statues*. See Ruhnken on Timæus *in voce*, and Passow. Comp. also v. 635, and the note there.

1378. The neuter *προστῆν* takes an accusative from its connection with *λιπαρεῖ χερὶ*; the sense being, *I supplicated thee standing before thee*. —— *ἀφ' ὧν ἔχοιμι*, *with whatever offerings I had*, with such poor offerings as I had it in my

power to make. The prepositions *ἀπὸ* and *ἐκ* are here used, because the offerings, so to speak, were that from which the prayers started, on which they were founded. —— Brunck gives the spirit of *ἐξ οῶν ἔχω* by *cum verbis quæ sola habeo.*

1384 – 1397. *προνέμεται*, feeds or ravages onward, advances. —— τὸ δυσέριστον αἷμα = τὸ αἷμα τῆς δυσερίστου ἔριδος. —— κύνες. Not Orestes and Pylades, but the Furies; comp. vv. 488 – 491. For κύνες, see Prometh. 803. —— δυειρον, the presentiment, which they expressed also in v. 472. —— αἰωρούμενον, in suspense, unfulfilled. —— νεακόνητον αἷμα — the reading of nearly all the authorities — has forced ancient and modern interpreters to render αἷμα sword. But how the word can have that meaning, it is hard to see; unless it be taken harshly in the sense of cause of bloodshed, instrument of death. Herm., from a Schol., elicits νεοκόνητον, which is probably a mere mistake of a scribe, and is explained by the Schol. as if it were νεακόνητον. This unused word Hermann derives from κονή, *occisio*, a word only found in Hesychius; and translates the clause, *recens profuso sanguine manus conspersas habens*. As a parallel passage, he cites νεοφόνοις ἐν αἵμασι from Eurip. Electr. 1172. But aside from the fact that no such word exists as νεοκόνητος, it is a fatal objection to this emendation, that the τέρμα (v. 1397) was not yet reached, and the blood was not yet on the hands of Orestes. The second syllable of νεακόνητον is short. The only other explanation of this passage that I have seen is in the addenda to Lachmann de Choricis Systematis Trag. Græc., who says, “Orestes cædem recens incitatum in manibus habere dicitur.” *ἔχειν ἐν χερσὶ*, and similar phrases, often denote to have on one's hands, to be engaged in; but the sense *recens incitatum* given to νεακόνητον needs support. This I think the best view of the passage, although Schneidewin, in his edition published this year (1853), still adheres to

1398. It was natural for Electra to enter with her brother. By devising a good reason for bringing her out again, the poet not only spares her an unbecoming situation, but finds occasion for one of the most fearfully sublime scenes in the ancient drama. He improves much on his predecessor's parallel scene. *παισον, ει σθένεις, διπλῆν*, can hardly be read without shuddering.

1399. *τελοῦσι* is probably future, with which tense *aὐτίκα* is chiefly used.

1401. *λέβητα . . . τάφον* denote here, *kettle* and *funeral feast*, according to the Schol. and Brunck's translation. But Orestes and his companion would hardly have stood by Clytemnestra during that office. *λέβης* is the cinerary urn, as in Choëph. 675 (686).

1405. *πλέα*, feminine plural nominative for *πλέαι*, from *πλέω*, Attic for *πλέοις* (?). So after Elms. on Med. 259, Herm. Dind. —— *βοᾷ τις*, and so *θροεῖ τις*, v. 1410. She is not in doubt whose are the cries, but dreads to name her mother. Schneidewin.

1410. *μάλ' αὖ*, *indeed, again*. A very common formula in repeating exclamations, as in v. 1416.

1412. The imperfect *φόκτείρετο* is used, because there is a definite reference to the time of the murder.

1414. *γενεὰ τάλαινα*, not Clytemnestra and Ægisthus, but the Pelopidae in general, as the Chorus forebodes further calamities, affecting the state also. Comp. vv. 504 – 515. —— *καθαμερία*. Schol. *κατὰ ταύτην τὴν ἡμέραν*, and so modern interpreters. *φθίνει* is rarely, if ever, transitive. Herm. changes it into *φθίνειν*, with the construction *μοῖρά ἔστι σε φθίνειν*.

1415. *διπλῆν*. Comp. Antig. 1307.

1416. *εἰ γὰρ Αἴγισθῳ γ' δμοῦ*. For *γ'* the MSS. have *θ'*, which would require, as Hermann remarks, that the sentence, if fully written out, should be *εἰ γὰρ πληγή σοι εἴη, Αἴγισθῳ τε δμοῦ*. But the ellipsis is harsh, and the sense

unsuitable ; for Clytemnestra was already smitten. Schneidewin governs Αἰγισθῷ by ὁμοῦ, and gives the sense, *Would you were smitten together with Aegisthus !* But the poet could only have said, *Would that Aegisthus had been smitten in company with thee !* i. e. would have used the nominative. Either supply πληγὴ εἴη, *Would that Aegisthus had a blow too !* or ὁμοὶ εἴη, *Would that Aegisthus had “woe is me” together with you !* which is the fiercest mockery of the cries of the adulteress.

1417 – 1420. τελοῦσι is intransitive, as in Choëph. 1008 (Blomf.), and in the example there given by Blomf. — ὑπεξαιροῦσι. Schol. ἐκχέονται, rather κλωπῇ ἐκχέονται. The phrase is like θλεῖν αἷμα, OEd. R. 996. — The closing sentence is an imitation of Choëph. 873 (886), where a servant says, τὸν ζῶντα καίνει τοὺς τεθυηκότας λέγω.

1422, 1423. These two lines were formerly given to Electra, but belong without doubt to the Chorus, as Erfurdt first remarked. For, 1. The Chorus ordinarily introduces a new-comer, at the close of a lyric passage, with καὶ μήν. 2. The lines are too cool for Electra. 3. The strophe and antistrophe, where the latter is entire, agree not only in the same number of corresponding lines being given to a speaker, but, in every instance except one, of syllables also. — oὐ δ' ἔχω λέγειν, but *I cannot say* how the matter will result. The Chorus seems to think of the final result ; whether Orestes would overcome Aegisthus or perish, and Electra's eagerness interrupts the full expression of thought. Hermann, after Erfurdt's conjecture, puts ψέγειν for λέγειν. βλέπειν also has been proposed as an emendation ; *I cannot bear to look on them.* I have put οὐ δ' for οὐδ', which the sense seems to demand.

1424. πῶς κυρεῖ. A syllable is wanting. Reisig conjectured κυρεῖτε, but the answer of Orestes requires κυρεῖ. Hermann, after Erfurdt, gives κυρεῖ δέ. Here δέ refers to something suppressed, such as, *I see that their hands are*

*dripping with blood, but —.* κυρεῖ τάδ', a recent conjecture of Kolster's, in the Philologus, Vol. V. No. 2, deserves notice.

1425. “Matricidam ne spectatores aversarentur, omnis culpa perpetratae cædis in Apollinem statim conferenda erat.” Schaeff. It was admirably thought of by the poet to make renewed mention here of the commission under which Orestes acted; and also, by the form of his answer, to reveal a half-awakened doubt arising in his mind, whether he were acting rightly. Such doubts always arise in new and agitating scenes, in the first moments of reflection, especially in cases where the form of the act is usually connected with moral wrong. — ἐκφοβοῦ . . . ὡς. Comp. y. 1309.

1429. ἐκ προδήλου = προδήλως, *in plain sight.* This adverbial expression came perhaps from ἐκ προδήλου τόπου, and thus affords another instance of ἐκ for ἐν after verbs of sight.

1430. οὐκ ἄψορὸν, sc. ἴτε or εἴσιτε. Comp. οὐκ εἰς δλεθρον; οὐχὶ θάσσον; CEd. R. 430.

1433. κατ' ἀντίθυραν. Schol. recent. πορεύθητε κατὰ τῶν δπισθεν τῆς θύρας μερῶν. ἀντίθυρα τὰ δπισθεν τῆς θύρας. “Est ἀντίθυρον locus in ædibus interior oppositus foribus.” Herm.

1434. Supply εὐθῆσθε. The order i, ὡς, εὐθέμενοι τὰ πρὸν, νῦν πᾶλιν τάδε εὐθῆσθε.

1435. “ἡ νοεῖς verba esse Electræ strophe docet. Hoc dicit illuc nunc quo cogitas propera.” Herm.

1442. Ægisthus shows by his questions his ignorance of the particulars of the news concerning Orestes; and by her replies Electra leads him to believe that the dead body of Orestes has been brought. Yet in this she only indulges her desire to delude him, without meaning to carry out a plot based upon the dead body of Clytemnestra. For how could such a plot have been rationally formed, when it was

not known how much of the news Ægisthus had heard, and whether the story about the ashes of Orestes had not reached him. Orestes, however, from within, hears the conversation, which may be supposed to have been carried on in a loud tone ; and is thus prepared to understand the delusion of Ægisthus with regard to the dead body, and to act accordingly upon his first coming in.

1445. Comp. Antig. 441. —— *κρίω*, *I ask.* Comp. Ajax 586.

1449. This is the first of a number of passages containing a double sense, in which divine justice, by the mouth of Electra, scoffs at the miserable man, and shows to the spectator most fearfully with what entire security and raised hope he is rushing upon his destruction. The sense conveyed to Ægisthus was, *For I should be a stranger to a calamity of my friends that most intimately concerns me* (i. e. the death of Orestes). But Electra really meant, *For I should be a stranger to an event the most dear among events that have occurred to me*, i. e. the most welcome (i. e. the return of Orestes). For *συμφορά*, see v. 1230. *τῶν ἐμῶν* can be both *my friends*, and *τῶν ἐμῶν συμφορῶν*.

1451. There is a double sense here, if *κατήνυσαν* can denote both *confecerunt (iter)*, they made for a kind hostess's (house), and *confecerunt (rem) contra*. But the genitive in the first sense is harsh, for *κατήνυσαν προξένου* cannot well be elliptically for *κ. ὅδὸν εἰς δόμον προξένου*. And whether the genitive ever occurred with the verb in the other sense may be doubted. Schneidewin seeks to remove the difficulty by making *φίλης προξένου* absolute, *the hostess being kind, they turned in*, and *the hostess being a relative, they despatched the matter*. Dindorf says, “*κατήνυσαν cum genitivo conjunctum idem est quod ἔτρυχον.*” *φίλης* then can have both a serious and an ironical sense, and the verb can denote ordinary or hostile meeting.

1453. Wex, on Antig. 4, observes, that the natural order here would be οὐ λόγῳ μόνον (*τῆγειλαν*) ἀλλὰ κάπεδειξαν. These latter words being parenthetical, οὐ is repeated. Or we may say, that λόγῳ answers to ἔργῳ contained in the sense of εἰπέδειξαν. The plain sense conveyed to Ægisthus here is, “No! not reported him dead merely, but they have even shown him as such.” But there may be a second sense in the words, viz. “No! not only reported him dead, but they have even shown him (sc. living) by something more than words.”

1454, 1455. πάρεστι, sc. ὁ θανὼν. Ægisthus asks, *Is the dead present, so that I can clearly ascertain it?* or πάρεστι may be impersonal. Electra replies, *He is present, and a very undesirable sight;* by which he understood, undesirable for her, while she meant that the reputed dead person was at hand, a sight most unwelcome to Ægisthus.

1457. τάδε. The death of Orestes, as Ægisthus understands it; but of Clytemnestra, as Electra means.

1458. ἀναδεικνύαι πύλας ὄρāν, “*apertas ostendere fores ad spectandum.* Aptæ Erfurdtius adscripsit Aristoph. Nub. 304, ὥν μυστοδόκος δόμος ἐν τελεταῖς ἀγίαις ἀναδείκνυται.” Herm. — Others deny that ἀναδεικνύαι πύλας can be used in this sense, and read πύλαις. The sense then would be, *To show (the remains) at the portals, for all Mycenæ and Argos to see.*

1463. πρὸς βίᾳ φύει φρένας, *to get wisdom perforce.* Comp. CÆd. Col. 804, and γεννᾶν σῶμα, Ajax 1077.

1464, 1465. Hermann thinks that Electra opened the doors while saying these words, and meant that she had done all she could to bring Ægisthus into the snare, while he understood her as professing submission. —— συμφέρειν, *to agree with, seek to please.* —— τοῖς κρείσσοσιν, i. e., as she means it, Orestes and Pylades.

1466. I read εὐ here with Brunck, after Tyrwhitt's conjecture. For φθόνος and νέμεσις, see Alcest. 1135, note, and

Philoctet. 776. The sense is, *I see a sight, — the envy of the Gods apart, — that has happily taken place; but if divine displeasure ensues, I do not say so;* i. e. if the Gods see elation of mind in my words, I recall them. Hermann retains *οὐ*, the MS. reading, and translates the first clause thus: *Video corpus non sine deorum invidia prostratum;* making φάσμα mean *the body presented to view.*

1470. βάσταξ, *lift*, sc. the veil.

1477. πέπτωχ', i. e. πέπτωκα, as the context, and the rareness of the elision of *ε* in the third persons singular of verbs (Alcest. 901, note), show. Gruppe, a German critic of the Greek drama, has carelessly supposed the third person to be here used. (Ariadne, p. 22.) For πέπτωκε ἐν, see v. 747, note.

1478. The sense is, *Dost thou not perceive then all this while that thou art holding discourse with the living as with the dead?* i. e. with him alive whom thou supposedst dead. The words are purposely dark and enigmatical.

1481. I have followed Hermann in making this line interrogative. The sense is, *And were you, good guesser that you are (now), so long in an error?*

1483. κἄν σμικρόν, sc. παρῆσ, or *ἡ*. The sense is, *Though it be but little, let me say something,* i. e. I wish to say something, though it be little that you will allow me to say.

1485. The thought is, *For what gain can that one of mortals, involved in crimes, who must at all events die, derive from delay?*

1488. ταφεῦσιν, sc. birds and dogs. Brunck aptly cites Odys. iii. 259, where this is threatened as the punishment of Ægisthus, if Menelaus should return and find him alive.

1491. χωροῖς δν = χώρει. Comp. Antig. 1339. — λόγων . . . ἀγών, i. e. δ ἀγών οὐ νῦν ἔστιν (ἀγών) λόγων.

1495. A striking thought, which both prevents a stage death, and exhibits divine justice in a clear light.

1496. Hermann denies that  $\delta\nu$  can be properly used here. The MSS. omit  $\delta\nu$  or  $\epsilon\nu$ , leaving the verse imperfect.

1500. The sense is, *This art you boast of was not your father's.* If Agamemnon had been a good diviner, he would have avoided the snare laid for him on his return home.

1503.  $\eta\ \mu\eta\ \phi\gamma\omega\ \sigma\epsilon;$  The preceding words are to be supplied rather than  $\delta\acute{e}doikas$ , which Brunck expresses in his translation. *What! must I go before, lest I should escape thee?* Hermann and others read  $\tilde{\eta}$  for  $\eta$ . Orestes, in his reply, scornfully imitates his language, *Lest, as for that matter (o\bar{v}\nu), you should die to your mind.*

1505, 1506.  $\tau\acute{h}\nu\delta\epsilon\ \delta\acute{e}k\eta\nu$ , i. e.  $\kappa\tau\acute{e}\iota\ne\iota\nu\epsilon\nu$ . —— For  $\tau\acute{o}\iota\sigma\pi\acute{a}\sigma\omega$  . . .  $\delta\sigma\tau\acute{a}\sigma$ , see K. § 332, R. 1; Cr. § 497.

1509, 1510.  $\delta\acute{i}\ \acute{e}\lambda\acute{e}\nu\theta\acute{e}\pi\acute{a}s\ \acute{e}\acute{x}\eta\lambda\theta\acute{e}s$ , camest out free. For the phrase, see Mt. § 580. ——  $\tau\acute{e}\lambda\acute{e}\omega\acute{a}\sigma\acute{e}\pi\acute{r}\acute{a}$ , brought to a close, i. e. of troubles.

## M E T R E S.

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FOR δ' at the end of v. 1017, comp. Antig. 1031. For the first syllable of έβλαστε, used short, v. 440, comp. v. 1081, a lyric place, and Emsley on Medea 288.

77. Parœmiac. See v. 88. It is a spondee, as in v. 150.

86 – 102 — 103 – 120. Anapæsts. V. 1, a monometer; vv. 3, 4, parœmiacs of the spondaic sort; the rest, dimeters. In v. 87 all the MSS. have ισόμοιρος ἀήρ; although the a of ἀήρ is properly long. Porson proposed to read ισόμοιρ' ἀήρ, which Dindorf follows. In two examples cited from poets posterior to Sophocles, ἀήρ has a short penultimate syllable.

121 – 136 = 137 – 152.

Verse 1. Glyconeian. \_ \_ \_ - | \_ \_ \_ \_ (Polyschematist. See Munk, Amer. transl., p. 136.)

2. = 1.

3. Glyconeian with a trochaic close, or ecbasis, =  
Antig. 833. \_ \_ | \_ \_ \_ \_ - - -

4, 5. Dactylic tetrameters.

6. Iamb. trimeter.

7. Antispast. and iamb. penthemim.

\_ \_ \_ - | \_ \_ \_ - -

F

8. I  
9. —  
13. I  
14. I  
15.

In v. 3, “  
reptâ deberi  
ti, pariterqu  
Herm. —  
tetram. pre  
double time  
he calls it a c

153 – 172  
Verse 1.  
2.  
3. '

4. =  
5. I  
6. I

7. I

8. =  
9. D  
10. Ia  
11. =  
12. =  
13 – 1

17. = 7. Two iambi with basis; but according to Wunder, antispast. and iambus.

~ ˘ ˘ ~, ~ ˘

18. Antispast. and iamb. penthemim. or ithyphall. with basis. See verse 7 of the preceding strophe.

**193 – 212 = 213 – 232.**

Verses 1 – 7. Anapæstic. Vv. 1 and 3 parœmiacs; the rest dimeters. They belong to the spondaic or free sort. See Herm. Elem. ii. § 32. 13.

8. Ithyphallicus.

9 – 12, 14. Anapæstic, and like the foregoing. V. 9 of the strophe closes with a hiatus, which is a license; and the final vowel of *ἀμέρα* is shortened. V. 10 is a parœmiac; v. 12, a monometer.

13. Dochmius. – ˘ ˘ ˘ ~

15. Iamb. dipody and creticus.

– ˘ ˘ ~ | ˘ ~ ~

16. Troch. dimeter catalect.

17. Iamb. dimeter. – ˘ ˘ ~ ~, ~ ˘ ~ ~

18. = 17.

19. Dactyl. tetrameter.

20. Iamb. dimeter catalect. ≈ ˘ ˘ ~ ~, ~ ˘ ≈

**233 – 250. Epode of the foregoing.**

Verses 1 – 3. Parœmiacs (spondaic).

4, 5. Dactyl. tetrameters.

6 – 10. Anapæstic dimeters (spondaic).

11 – 12. Three dochmii. – ˘ ˘ ˘ ~

Or three logœd. dactyl. rows of the form,

˘ ~ ~ ~ ~

13 – 14. Two troch. penthemim. Comp. Alcest

METR

15. Glyconeān.  $\underline{\underline{L}}$

16. Iamb. penthemim.

17. = v. 7 of strophe

**472 – 487. = 488 – 503.**

Verse 1. Choriamb. dimeter

$\underline{\underline{L}} - | \underline{\underline{L}} .$

2. Glyconic.  $\underline{\underline{L}} \underline{\underline{L}}$

(See Munk, p. 93

Antig. 336.)

3. Ithyphallicus.

4. Iamb. trimeter.

5. Iamb. penthemim.,

$\underline{\underline{L}} - \underline{\underline{L}} -$

6. Iamb. tripody.

7. Logacedic dactylic

8. Troch. dimeter cat

9. Iamb. dimeter hyp

$\underline{\underline{L}} - \underline{\underline{L}} -$

10. Dochmius.  $\underline{\underline{L}} \underline{\underline{L}}$

11, 12. = 9, 10.

13. Logaced. dactyl. wi

trochees) follow  
chee. So Wund

$\underline{\underline{L}} - \underline{\underline{L}} - \underline{\underline{L}} -$

Such a close as

where one syll

following trocha

in it. (For the

p. 91.)

**504 – 515. Epode of the for**

tici. All the rest iambi ischio

=  $\underline{\underline{L}} \underline{\underline{L}} \underline{\underline{L}} - \underline{\underline{L}} ;$  but verses cor

antispast, according to Wunder

V. 515, with the new readi

form,  $\underline{\underline{L}} \underline{\underline{L}} \underline{\underline{L}} - \underline{\underline{L}} - \underline{\underline{L}} \underline{\underline{L}} .$

**824 – 836 = 837 – 848.**

Verse 1. Iamb. dipody and choriam. dimeter.

— ⌂ — | ˘ — — ˘ — —

2. Choriamb. dimeter hypercatalect., or with a logaced. ending. And so of the next line.  
Comp. Munk, p. 132.

3. Choriamb. monometer hypercatalect. with anacrusis. — | ˘ — — —

4. Ionius a minore. ˘ — ˘ —

5, 6. = 3, with a long syllable, pronounced apart, between them.

7. = 4.

8. Choriamb. dimeter with anacrusis.

— | ˘ — — — ˘ — —

9, 10. = 8, without anacrusis.

11. Choriamb. with a closing trochee.

˘ — — — ˘ —

According to Wunder and Schneidewin, vv. 1, 2 make one verse, and so vv. 8 – 11.

**849 – 859 = 860 – 870.**

Verse 1. Cretic and troch. penthemim. (the middle syllable of δειλαία δειλαίων being shortened). (?)

˘ — —, ˘ — — —

So Herm. Wunder.

2 – 4. (Spondaic) anapæstic: two dimeters and a parœmiac.

5. Dochmius. — ⌂ ˘ = ˘

6. Cretic dimeter. — — ˘ — —

(The last syllable is anceps.)

7. Dochmius.

8. Iambus. (?)

9. Iambelegus, = Alcest. 876, 893 (iambic and dactylic penthemim).

— ˘ — — — | ˘ — — — — —

10. Logaced. dactyl. (one dact., two troch.).

**1058 – 1069 = 1070 – 1081.**

**Verse 1.** Iamb. penthemim. and Anacreontic verse, =  
Antig. 838, Prometh. 397.

— ˘ — — | ˘ — ˘ — — — —

**2, 3.** Anacreontic (two in each line). In v. 3 an anapæst for the second iambus of the closing anacreontic.

**4, 5.** Glyconeian.

**6.** Pherecratean.

**7, 8.** Anacreontic, as vv. 2, 3, but with an anacrusis, commencing v. 7.

Vv. 1 – 3, 7, 8 are perhaps more satisfactorily reduced into choriambic rows, in which iambic dipodies and choriambuses alternate, closed by a logœdic dactylic clause of two dactyls, two trochees. Comp. the metres, Prometh. 397 – 424, my ed. Munk, again, p. 320, reduces the lines to a logœd. dactyl. form.

**1082 – 1089 = 1090 – 1097.**

**Verse 1.** Pherecratean.

**2.** Troch. trimeter catalect.

**3.** Choriamb. and trochaic ecbasis, = v. 836.

**4.** Iamb. dipody, creticus, ithyphallicus, = Alcest. 112, 113 (or cretic dimeter with anacrusis and ithyphal. So Wunder.)

**5.** Iamb. tetrameter.

**6.** Two iamb. penthemim. (or iamb. dipody and ithyphallicus).

**1160 – 1162.** Herm. says, that Ἀ δέμας οἰκτρόν. Ἀ δευοτάτας is an anapæstic dimeter, interrupted by the interjections. He gives οἴ μοι for οἴ μοι μοι.

**1232 – 1252 = 1253 – 1272.**

**Verse 1.** Iamb. dipody.

**2, 3.** Three dochmii.

**4, 5.** Iamb. trimeters.

6.  $\sim \underline{\quad} \sim$ .

7. = 4.

8, 9. Two iambi ischiorrhogici. (?)

$= \underline{\quad} = \underline{\quad} \sim \underline{\quad} | = \underline{\quad} \sim \underline{\quad} = \underline{\quad}$

10. Dochmiae dimeter.

11. Iamb. dimeter catalectic and dochm. hypercatalectic.  $\sim \underline{\quad} \sim - \sim - - | \sim \underline{\quad} \underline{\quad} \sim \underline{\quad} -$

12, 13. Iamb. trimeters.

14. Iamb. tripody.  $\sim \overset{\circ}{\wedge} \sim - - -$

15. Dochm. dimeter.

$= \overset{\circ}{\wedge} \overset{\circ}{\wedge} \sim \overset{\circ}{\wedge}, - \overset{\circ}{\wedge} \overset{\circ}{\wedge} \sim \overset{\circ}{\wedge}$

16. Cretic trimeter.  $\sim \sim \infty, \sim \sim \infty, \sim \sim \infty$   
(Or three pæones primi, according to Herm.)

$\sim \sim \sim \sim \sim \sim \sim \sim$

17. Dochm.  $\sim \overset{\circ}{\wedge} \sim \sim$

18, 19. Two iamb. trimeters.

Verse 11 can also be divided into an iamb. tripody, creticus, and two trochees.

### 1273 – 1287. Epode of the foregoing.

Verse 1. Iamb. dipody and dochmius.

2. Dochm. and iamb. dimeter catalectic,

3. Iamb. dimeter.  $- \overset{\circ}{\wedge} \sim \infty \sim \underline{\quad} - -$

4, 5. Iamb. trimeters catalectic.

6. do. trimeter.

7, 8. Two bacchii.

9 – 14. As these lines are found in the text they are,

9. Troch. pentapody, preceded by a creticus.

10. do. dipody.

11, 12. Iamb. trimeters catalectic.

13. Troch. dimeter.

14. do. pentapody.

But as they are corrupt, it is hardly worth while to attempt to reduce them to measure. See a different division of them in Hermann's ed.

$\dot{\epsilon}\gamma\omega$   $\alpha\omega\delta'$  form a crasis.

1384 – 1390 = 1391 – 1397.

Verse 1. Cretic dimeter.  $\text{˘} \text{˘} \text{˘} \text{˘}$

2. Dochm. dimeter.
3. Iamb. trimeter.
4. = 2.
5. Dochmius.
6. Iamb. dimeter.
7. do. trimeter.

1398 – 1421 = 1422 – 1441.

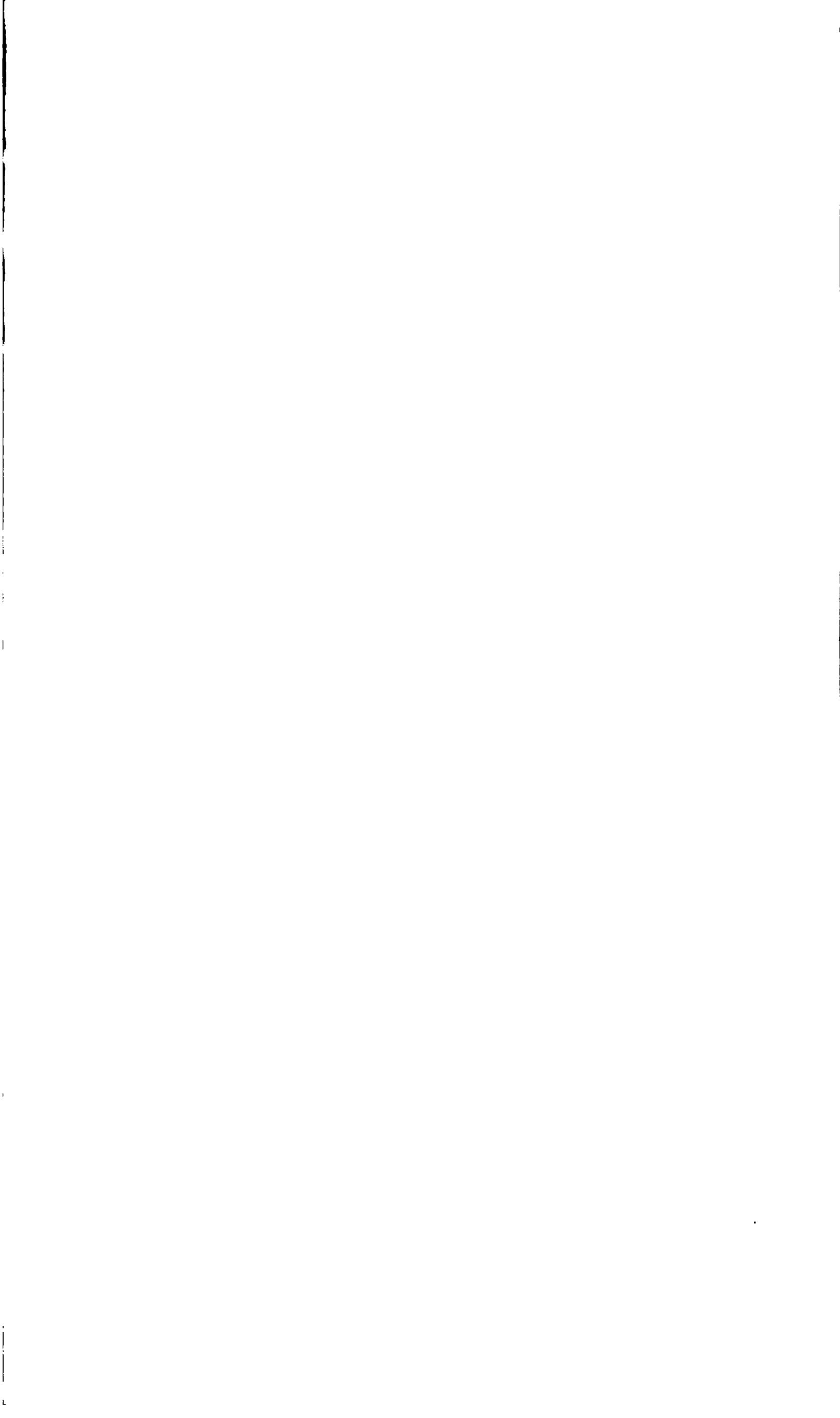
Verses 1 – 6. Iamb. trimeters.

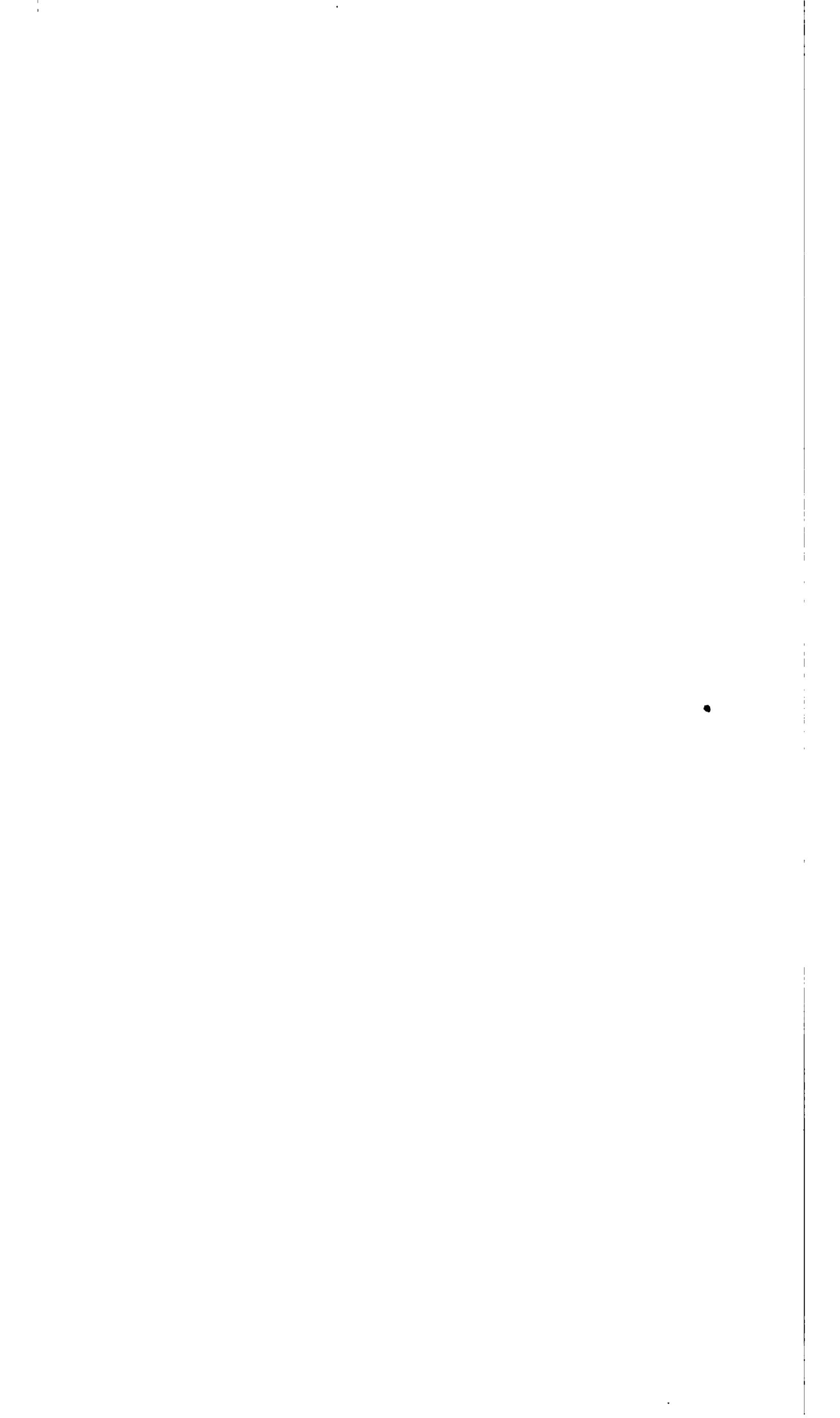
7. Perhaps iambic tripody (wanting in the anti-strophe); or it may be a dochmius, for which Herm takes it.
- 8, 9. Iamb. trimeters.
10. = v. 1085; Alcest. 112, 113. Cretic dimeter with anacrusis and ithyphallicus.
- 11 – 14. Iamb. trimeters.
15. Logœd. dactyl. (two dact., three troch.)
16. do. do. (two dact. troch. penthem.).
- 17, 18. Iamb. trimeters.
19. Cretic tetrameter with anacrusis.
20. Iamb. trimeter.
21. Antispast. and iamb. penthem. or ithyphal. with basis, = v. 7 of the first strophe in the drama, or, ending v. 20 at *κτανόντων*, and *ὅρούσης*, we have iamb. tetrameter catalect. and ithyphallicus.

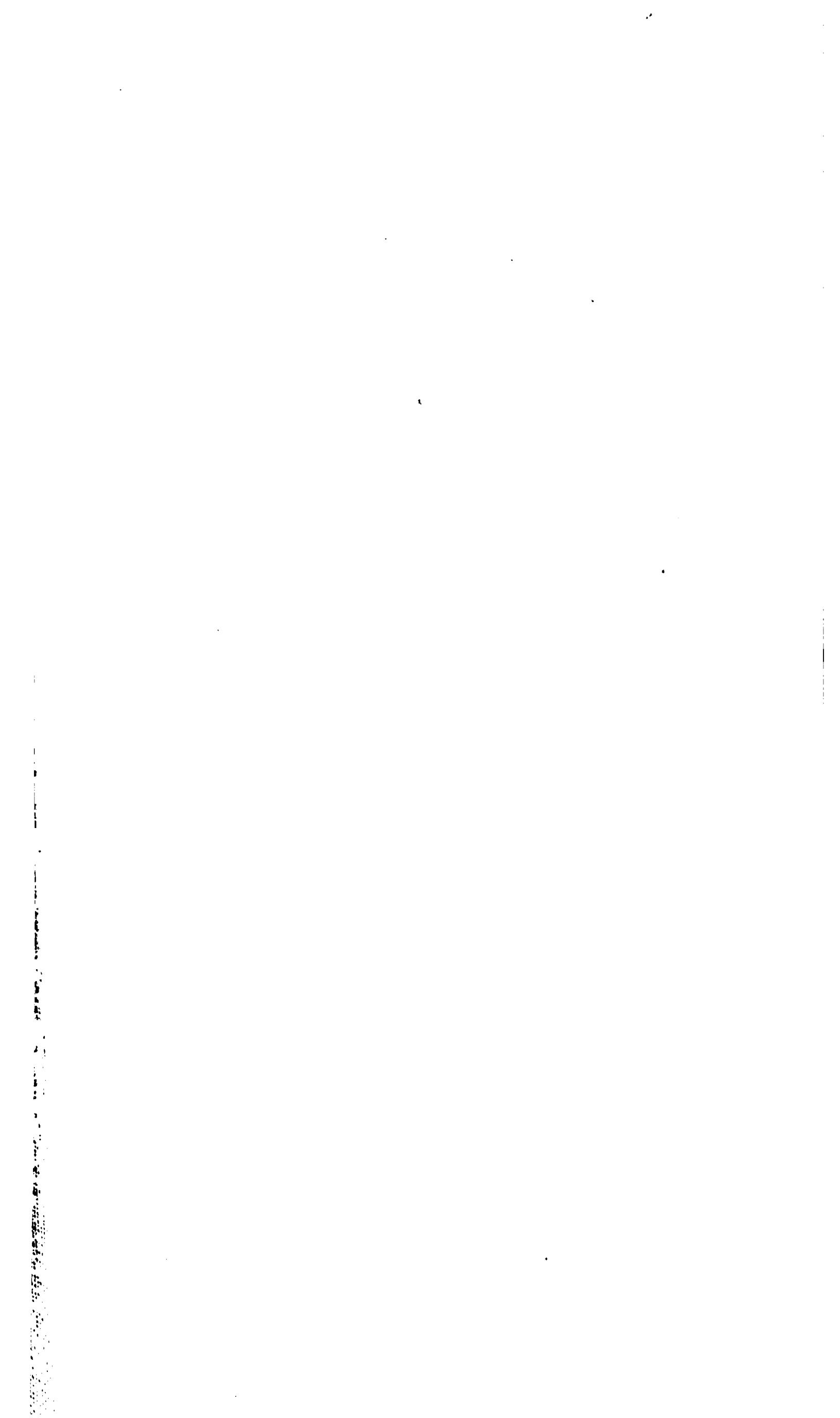
1508 – 1510. Anapæst. dimeters.

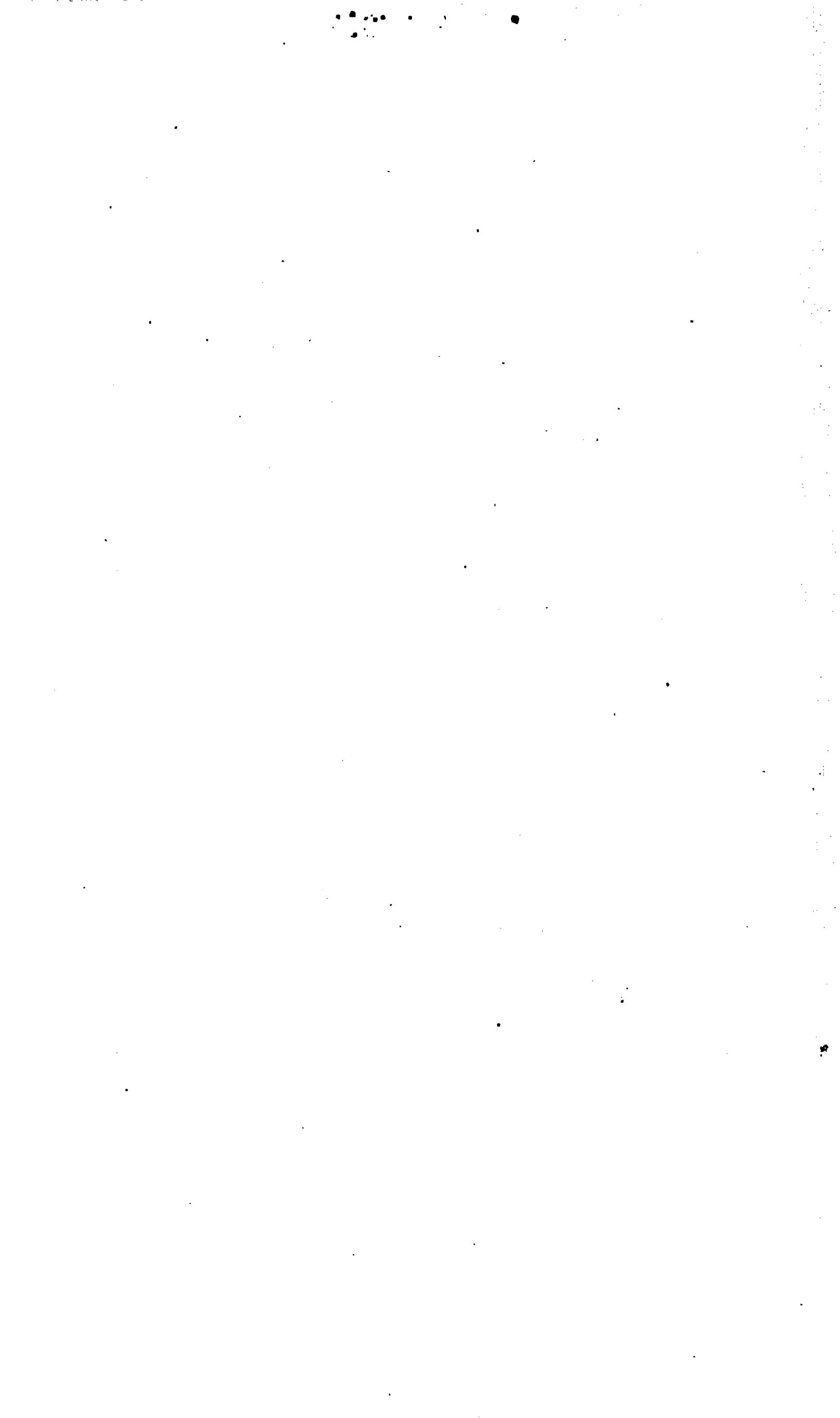
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